

NOV 21 1921

The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH
WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND
AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

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NOV 21 1921
VOLUME XVII

NOVEMBER 1921

Number 2

Editorial	49
The Function of Latin in the Secondary Curriculum	
Mason D. Gray	52
The Humor of the Greek Anthology	J. W. Hewitt 66
Where Did Caesar Defeat the Unipetes and Teachers?	
Arthur Tappan Walker	77
An Experiment in Vocational Latin	C. Carlotta Wiswall 87
Notes	94
Current Events	96
Hints for Teachers	103
Book Reviews	106
Recent Books	112

GEORGE BANTA PUBLISHING COMPANY

MENASHA, WISCONSIN

THE CAMBRIDGE UNIVERSITY PRESS, LONDON
THE MARUZEN-KABUSHIKI-KAISHA, TOKYO, OSAKA, KYOTO
FRIEDLAND, SENDAI
THE HUNSON BOOK COMPANY, CHICAGO

THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the cooperation of the
Classical Association of New England and the Classical Association of the Pacific States

Managing Editors

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The University of Chicago

For New England

SUREY N. DRANE

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For the Pacific States

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Editorial

According to the usual custom, the Treasurer submits herewith the balance sheet for the years 1919-20, 1920-21.

REPORT OF TREASURER

	1921	1920
Cash.....	\$ 6.75	\$ 975.53
Classical Journal.....	5240.87	3403.57
Classical Philology.....	522.10	245.80
Clerical Help.....	531.69	383.12
Postage.....	268.23	157.98
Vice-Presidents.....	138.24	86.90
Miscellaneous printing.....	412.10	81.05
Southern Meeting.....	80.00
Publicity Committee.....	53.14
Editor's office.....	35.90	25.10
Annual Meeting.....	94.36	360.97
Sundries.....	76.76	44.81
American Classical League.....	131.25	198.25
Total.....	\$7591.39	\$5963.08
Cash balance from preceding year.....	975.53	531.72
Membership Dues.....	4320.80	3437.15
University of Chicago Press.....	1656.20	1986.48
Interest.....	28.00
Journal Index.....	1.60	7.73
Accounts Payable and Receivable.....	609.26
Total.....	7591.39	5963.08

We have examined the books of the Treasurer of the Classical Association of the Middle West and South for the year September 1, 1920 to August 31, 1921, and have found them correct.

EDWIN L. FINDLEY
M. FOSTER LEWIS
FRED S. DUNHAM
Auditing Committee.

In submitting the report for my first year as treasurer of the Classical Association of the Middle West and South, I have included the corresponding items of the preceding year for the sake of comparison. It was estimated by the executive committee and my predecessor, Professor Louis E. Lord, when the secretary-treasurership of the Association was transferred to me, that we should have a deficit this year of \$600, and their estimate has proven to be very nearly right. The \$609.26 of accounts payable and receivable less the cash on hand, \$6.75, leaves a deficit of \$602.51. Comparing this with the \$975.53 of cash on hand with all bills paid a year ago, we shall see at once that our expenses have been \$1578.04 more than the year before. This is due chiefly to the increased cost of printing the Journal. This increase amounted to \$1837.30.

A very active campaign for increased membership, and the fact that new forms of all kinds were necessitated by the change in the treasurer are responsible for the increased cost of clerical help, printing, and postage. This increase is fully justified by the large increase in receipts from members' dues. At the present writing we have the largest membership in our history. Other items in the report will no doubt be readily understood.

The large increase in the cost of printing which has brought about our deficit has necessitated very careful planning on the part of the Executive Committee. The following measures have been taken to meet the situation.

1. The printing of the Journal has been transferred from the University of Chicago Press to the Geo. Banta Publishing Co., Menasha, Wisconsin, from whom we have been able to secure a much lower price. In making this change we desire to express our appreciation of the excellent and very satisfactory service which we have always had from the University of Chicago Press. The change is caused entirely by the necessity of curtailing expenses. We trust and feel confident that with the new publishers the Journal will fully maintain the high standard which it has always had.

2. In so far as it proves to be absolutely necessary to enable us to "make ends meet," the number of pages in some of the issues of the Journal will be reduced to 48.

3. We have introduced an advertising section at the end of each issue, and we bespeak for our advertisers the cordial consideration of our members.

4. It has been decided to ask our contributors to pay for their reprints and corrections made by them after the proof has been submitted.

5. In transferring to a different printer, all business relating to subscriptions and supplying the Journal to the members of all three Associations for whom this is the official organ, and the work of addressing wrappers for each issue has been transferred to the office of the secretary-treasurer in the hope that a considerable saving can be effected.

We trust that with the changes indicated above we can take care of our deficit and show an increase in funds from year to year without raising the price of the Journal to the members of our Associations and to our subscribers. The coöperation of all our members is urged in the securing of a large number of new members and subscribers.

Respectfully submitted,

ROLLIN H. TANNER,
Secretary-Treasurer.

THE FUNCTION OF LATIN IN THE SECONDARY CURRICULUM

BY MASON D. GRAY
East High School, Rochester, N. Y.

It is a reasonably safe assertion to make that every subject in the secondary schools is being scrutinized today as never before as to the justification for its existence. The question is being asked more and more insistently and uncompromisingly of every subject, "Precisely what function does it seek to perform, is that function actually performed, and is it worth while?"

Latin offers no exception to this general tendency. It cannot escape making an answer to this question, even if it would. And there are encouraging indications that much of the self-examination to which the teaching of Latin is now subjecting itself does not spring mainly from motives of self-defense, but from an honest determination to be absolutely sincere with itself and with the 500,000 pupils who are now studying Latin in the secondary schools.

More significant still is the pragmatic note that is growing stronger and stronger in the discussions as to the function of Latin. With constantly growing persistence there is linked to the question, "What are the aims of Latin?", the still more vital questions, "Are these aims worth while for our half million pupils?" and "What are we doing to make sure that these aims are actually being realized?"

Obviously the first step in such a self-analysis is a definition of aims.¹ The decisive factor in constructing a course in Latin or in any other subject is the ultimate aim and purpose of the course, the goal proposed.² That there is still wide divergence among

¹ The writer is chairman of a committee appointed by the Educational Department of New York State to propose a syllabus in Latin for the Junior High Schools of the state. A large part of this article is taken directly from the preliminary report of that committee.

² Raymond A. Kent, (*School Review* V. 27, no. 3, p. 185, March 1919).

teachers of Latin as to what the controlling ends of Latin study are, will be readily apparent to any one who reviews the literature of the subject for the last five years. It is not the primary purpose of this article to attempt a definition of aims, but, if possible, to go one step further back and propose certain cardinal principles which the writer believes should guide us in determining what the legitimate aims and ends of Latin are.

The first cardinal principle, the validity of which is susceptible to almost mathematical demonstration, is that Latin should be studied not as an end in itself, but as a means to specific, definable, and attainable ends.

By "Latin as an end in itself" is meant that view which conceives the primary purpose of the study of Latin to be the acquisition and retention of the language as a language, for the sake of those remoter ends which are contingent upon such knowledge, such as the understanding of the content of the authors read in school, the power to read and appreciate the masterpieces of Latin literature, the ability to use the language as a professional tool in historical research, etc.

This view conceives of the study of Latin as an *art*,¹ and its validity must be subjected to the same tests as would be applied to the legitimacy of the claim of any other art, viz., "Is the art actually acquired and, if so, does it function as an art?"

I do not believe that the proponents of this view would be willing to defend the status of Latin as an art upon the content value of the actual authors read in school or would urge that the content of Caesar and the actual reading of four books of Caesar would justify the expenditure of two years, if the art ceased to function at that point. Nor would they care to justify an additional year on the basis of content of Cicero or a fourth year on

¹ J. C. Chapman, *The Function of Latin in the Curriculum* (Educational Review V. 53, p. 484).

Benjamin L. D'Ooge, "The First Year of Latin" (*The American Schoolmaster*, Vol. 5, no. 8, p. 352, October 1915).

W. H. Fletcher, *The Translation Method of Teaching Latin* (*Journal of Educational Psychology*, V. XI, no. 1, January 1921, pages 8, 9).

M. A. Leiper, "What Latin in the Second Year?" (*Classical Journal* V. 7 no. 6, p. 243, March, 1912).

the basis of the thought content of Vergil. Their defense of Latin as an art is based upon the assumption that permanent command of the language is acquired precisely as the art of playing a musical instrument is acquired and with the same object, viz., the subsequent use or enjoyment of the art. But how long would the study of the piano, for example, retain its present enormous numbers of devotees, if it were known and understood that upon the termination of the last formal lesson the actual practice of the art would cease? But is not that precisely the incontrovertible fact regarding the students of Latin? Is it not true that even assuming that they gain an actual reading power over the language, the last assigned lesson in the last Latin course constitutes for the vast majority their last practice in the art. But continued use of an art is the only justification for its acquisition. If, therefore, we subject the claim of Latin to be studied as an art to this perfectly legitimate test, the fallacy of the claim is readily apparent.

All this is on the assumption that the ability to read Latin is actually acquired. But that the great majority (probably 99 per cent) of the half million¹ pupils now studying Latin in our secondary schools will never learn to read Latin in any real sense of the term is an obvious fact, too patent to require demonstration, and one that has supplied the enemies of the classics with the greater part of their ammunition.² It is therefore particularly to be regretted that the position of classical teachers upon this issue should be in any respect ambiguous or lacking in that candor and intellectual honesty which should characterize their views.

Thus neither on theoretical nor on practical grounds can the study of Latin as an end in itself, as an art, be justified. While it is a legitimate goal for a very small percentage of those now studying Latin, it can not be accepted as a primary justification for maintaining Latin in its present position as an essential element in the curriculum of our secondary schools.³

¹ Report of United States Commissioner of Education 1916, V. 2, p. 487-89.

² See "Latin in the Secondary Schools," A Study of Ability in Latin, H. A. Brown, State Normal School, Oshkosh, Wis.

³ J. C. Chapman, *Educational Review*, V. 53, p. 484, well expresses this point. "To suppose for one moment that a subject should be kept in the general curriculum

My first cardinal principle, therefore, maintains that the legitimate ends of Latin study are those which can be realized *pari passu* with progress in the subject, and which continue to function after any capacity to read Latin has been lost.¹ This does not mean that the few who will specialize in this field and gain a mastery of the language will be sacrificed or even handicapped by such a program. It is confidently believed that the program proposed for the great majority will be found the best basis for those also who are to pursue their classical studies further and become, as always, the leaders in the realm of thought and literature.²

Many advocates of Latin frankly admit the justice of this contention with as little hesitation and regret as its enemies exhibit in bringing it, and repudiate entirely the theory that Latin should be taught for the sake of Latin.³ Others still advance the independent value of Latin as the primary aim, thus, in the opinion of the writer, playing directly into the hands of their opponents, while still others, although urging other values for Latin, are still more or less under the influence of the traditional theory. They neither explicitly accept nor reject the independent value of Latin and accompany their declaration of position with reservations that may be variously interpreted.

because a few will eventually reach the stage where they have true literary appreciation of the Latin language, is to overlook wantonly the fundamental policy of education. Not one person in a thousand that begins the study of Latin ever carries it to the stage necessary for such appreciation. *Let us clear our minds of cant with regard to the issue and recognize that the percentage would be very small.*

¹ Walter E. Foster, Preliminary Report of the Committee on Ancient Languages (Bureau of Education Bulletin, 1913, no. 41, p. 35).

² H. R. Wallin, The Latin of Tomorrow, CLASSICAL JOURNAL, V. 12, no. 8, p. 539, May 1917.

³ A. R. Wallin (*loc. cit.* p. 536-539).

Stuart P. Sherman, English and the Latin Question (School and Home Economics, April 1912).

Arthur Tappan Walker, Caesar or a Substitute (CLASSICAL JOURNAL, V. 7, no. 6, p. 239, March 1912).

Kirkland (Proceedings of N. E. A. 1910, p. 497) says:

"We must reckon, however, with certain hard facts; the most important of these is that the majority of the students who begin the study of Latin in the United States any given year will not go far enough to learn much Latin."

Charles H. Judd, Psychology of High School Subjects (p. 423).

The second cardinal principle, the acceptance of which I should like to urge upon my readers, is that whatever are determined upon as the specific aims of Latin, practical, disciplinary and cultural, should become forthwith the determining factors in the selection of material and in the choice of methods. In this respect comparatively little progress has been made.¹

Our teaching of Latin today is, generally speaking, hardly less completely an expression of the rejected ideal of Latin as an end in itself than it was before that ideal was challenged.² It is, in fact, a curious anomaly that with the general recognition among secondary school teachers that the aims of Latin should be restated in terms of modern life with strict intellectual honesty, there has nevertheless been persistently associated an unshaken confidence that somehow or other whatever are stated as the aims of Latin are automatically secured through its study.³ The view here criticized may fairly be said to represent the point of view implicit in the elaborate defences of Latin and Greek that have appeared in recent years in which little or no indication is given that to secure the values described demands anything else than the teaching of Latin.⁴ The writer's position on this issue will be clear from the following quotation taken from the "Suggestions to Teachers" which he prepared in 1914 in connection with the preliminary training course for junior high school teachers of Latin in Rochester, N. Y.

¹ Bobbitt, *What the Schools Teach vs. Might Teach* (Cleveland Educational Survey, page 96).

² B. L. Ullman, *Latin of the Future* (CLASSICAL JOURNAL V. 14, no. 3, p. 310).

Walter E. Foster (*loc. cit.*, p. 36).

J. C. Chapman (*loc. cit.*, p. 484, 485, 488).

H. C. Nutting, *General Discipline and the Study of Latin* (School and Society, V. 5, p. 262, 1917).

³ Charles H. Judd (*op. cit.*, p. 421). "Language, Literature or History," *Nation*, January 25, 1919, p. 112.

Kennedy, *Theory and Verification* (School and Society, V. 4, p. 279, August 19, 1916).

⁴ Francis W. Kelsey, *Latin and Greek in American Education* (Macmillan Co., 1911).

Value of Classics, edited by Dean Andrew F. West (Princeton University Press, 1917).

Practical Value of Latin, Classical Association of the Atlantic States (1915).

Latin and Greek in Education, University of Colorado Bulletin, V. 14, no. 9.

"Why are we constructing our own lessons? Because in all the textbooks now available there is implicit the assumption that the values we have just analyzed are realized automatically. Despite vigorous efforts illustrated by articles, books, exhibits, etc., in large numbers to demonstrate the values of Latin, there is as yet perceptible but little tendency to modify methods or reorganize material on the basis of the potential values established. In fact, curiously enough, precisely the opposite tendency is seen in the textbooks now appearing which are becoming more and more narrowly a preparation for Caesar. That this implicit assumption, that the study of Latin will per se guarantee the realization of the values inherent in the subject is a fallacy, would seem to be self-evident. Name any one of those values and it can hardly be denied that Latin can be taught and in many cases is so taught as not to produce that value. It is against this doctrine of "automatism," so to speak, in theory so fallacious, but in practice so prevalent, that these lessons constitute a protest, but it is hoped, a constructive protest. . . ."

"The theory, therefore, upon which these lessons are constructed is that the values inherent in Latin can be realized only by means of lessons developed expressly to promote their realization and by making these aims the conscious and deliberate purpose of every recitation and of every assigned lesson."

The fallacy involved in the theory of automatic transfer, so far as the disciplinary functions of Latin are concerned, has in recent years been abundantly demonstrated by psychologists. It is not in point here to review the conflict over formal discipline since it was first challenged by Hinsdale in 1894.¹ It may safely be asserted, however, that belief in transfer among psychologists is now well-nigh universal, and that the conditions permitting effective transfer involve limited specific experiences, deliberately produced and consciously generalized, applied and tested. That automatic transfer does not occur to any appreciable extent is today the practically unanimous verdict.²

The position here maintained on this question has now been made orthodox by the final report of the Committee on Classical Languages of the Commission on the Reorganization of Secondary

¹ Hinsdale, *Dogma of Formal Discipline* (Proceedings of N. E. A., 1894, p. 625).

² Alexander Inglis, *Principles of Secondary Education* (Chapters 11, 12).

Bagley, *Educative Process*, p. 216.

Judd, *op. cit.*, p. 420-424.

Thorndike, *The Psychology of Learning*, p. 358 and 421.

George M. Stratton, *The Mind as Misrepresented to Teachers*, *Atlantic Monthly*, April 1921.

Education, which should be studied carefully by every classical teacher.¹ This report says:

The committee suggests that teachers of Latin should be on their guard against: (1) expecting too much transfer; (2) expecting too little transfer; (3) expecting transfer to be automatic The committee further holds that in proportion as such potential values are consciously the aim of the work in Latin and consciously developed, in like proportion conditions are favorable to their realization as actual results of the work in Latin.

What is true of the general traits which are the concern of mental training is equally true of the associations which pupils must make in order to apply the concrete facts of the language to other phases of their life outside the Latin classroom. Latin words will not automatically develop the power to call up and explain derivatives based upon them. To recognize opportunities for application involves a capacity much greater than is involved in the acquisition of the original facts, and yet no teacher expects success in acquisition except as a result of daily persistent effort.² Still less can we expect application without an equally persistent training based on material carefully selected and based on methods aimed to awaken the capacity, not simply to make an application when a problem is given, but to recognize the opportunity when it presents itself. Then we may have some reasonable hope that these values will actually be realized in the later activities of life.

At present there is no proof that any one of these tangible values is actually a normal product of Latin study as at present organized. It is claimed, for example, that the study of Latin assists pupils in their spelling of English words. In the investigation of Dallam,³ the coefficients of correlation in spelling were plus .09 for the non-Latin group, and only plus .04 for the Latin group, and instead of seeking in the methods used the explanation for the failure of transfer, Dallam argues that no transfer should

¹ United States Bureau of Education Bulletin (not yet published) quoted by Inglis.

² Charles H. Judd (*loc. cit.*) says: "Application is however a most difficult mental process and needs to be learned just as much as the original principle itself was learned."

³ M. T. Dallam, "Is the Study of Latin Advantageous to the Study of English?" (*Educational Review*, V. 54, p. 502, 1917).

be expected in spelling. "Why should foreign languages help English spelling? . . . A philologist may know what changes should occur in letters where an English word is derived from Latin, but this is not possible for a student with only four years' training in a language."(!) But if a Latin pupil can not be taught to spell *separate* correctly during the first term, there is surely no other application within his powers.

Regarding English derivatives Archibald¹ declares, "It is only comparatively rarely, as the writer knows from written tests in a large number of first-class high schools, that the average student gains very much knowledge of English etymology from his study of Latin."

With regard to such a tangible value as the training in English involved in careful translation—a value estimated by Bennett as alone justifying the study of Latin—Mr. Foster in the Preliminary Report of the Committee on Classical Languages says: "It is one of the traditions of classical study that translation from Latin and Greek is a most valuable training in English expression. So far as the earlier years of secondary teaching are concerned, it is scarcely more than a tradition."

Regarding the effect of the study of Latin upon English vocabulary, Starch² concludes that "the differences between Latin and non-Latin groups are surprisingly small." The same investigator concludes that "the claim of language teachers, so commonly made, that beginners in French who have had Latin are much superior to those who have not had Latin . . . is ill founded."

With regard to grammatical knowledge and correct usage, Starch interprets his investigations as showing that, while foreign language study increases grammatical knowledge, Latin has no advantage over a modern language, and that neither Latin nor a modern language assists in establishing correct usage. Regarding English composition he believes that "the difference in ability is due practically entirely to a difference in original ability and only to a slight or no extent to the training in foreign languages."

¹ Herbert T. Archibald, (CLASSICAL JOURNAL, V. 9, no. 6, p. 265, March 1914).

² Daniel Starch, Some Experimental Data on the Values of Studying Foreign Languages (School Review, V. 23, no. 10, page 697-703, December 1915, and V. 25, no. 4, p. 243-48, April 1917).

Starch concludes that "the aid of one language in the study of another is only incidental and unimportant," but he adds the important reservation, which represents precisely my contention, "at least so far as present methods of teaching foreign languages go." It is unfortunate that Starch did not abide by the implications of this reservation, for he goes on to reject all possibilities of transfer, and returns to the old ideal of "Latin as an end in itself."

While certain of Starch's investigations indicate a slight superiority for Latin pupils, Inglis concludes that "little dependence can be placed upon the results, because they have failed to show whether that superiority was due to the effect of the study of Latin or to the fact that pupils of higher selection study Latin."

It might be added further that they do not furnish any basis for deciding to what extent the transfer was automatic and to what extent it was the result of conscious training. Since no mention is made of any difference, the classes investigated probably represented the normal type in which no conscious effort to secure transfer was made.

When, however, an investigation is carried out in classes where deliberate and systematic efforts are made to secure transfer, marked results are disclosed. Thus Mr. Perkins's experiments show conclusively that Latin **can** produce results capable of transfer, and confirm strongly our general position.¹ Mr. Inglis's criticism that Mr. Perkins's table "proves too much" is unfair and unscientific. The difference between the conclusive results of Mr. Perkins and the inconclusive results of Mr. Starch represents precisely the difference that might be expected between results aimed at and results accruing automatically.

Thus both *a priori* considerations and such data as are available give consistent support to the entire rejection of the automatic theory, and to the theory underlying the program here proposed that the capacities for service inherent in Latin furnish the criteria

¹ The experiment is described in three papers.

CLASSICAL JOURNAL, V. 10, no. 1, p. 7-16, October 1914, "Latin as a Vocational Study in the Commercial Course."

CLASSICAL JOURNAL, V. 8, no. 7, p. 301 ff., April 1913, "Latin as a Practical Study."

CLASSICAL JOURNAL, V. 12, no. 2, p. 131, November 1916.

for the selection of material and choice of methods. This is the position taken by an increasingly large number of classical teachers.

This principle obviously involves ultimately nothing less than the complete socialization of Latin and Greek, an ideal that at once proposes insistent and even revolutionary demands.¹ It demands that the material and the methods of our secondary Latin shall be selected solely on the basis of their capacity for entering into and interpreting the contemporary or subsequent intellectual environment of the pupil, with little or no reference to frequency of occurrence in Caesar. More specifically it demands that all the tangible facts of vocabulary, syntax, and inflection shall successfully meet the test of the widest applicability outside the Latin classroom.

It demands that, as application is always more difficult than acquisition, so **training in application** shall be an essential part of the methods included on the printed pages of our textbooks and inculcated by the teacher.

It demands that this ideal shall be the controlling factor from the first day in a Latin class, when the pupil should in the simplest possible ways be directed to his environment for his first lessons in both acquiring Latin and applying it, to the doctor's thesis.²

It demands that there shall be a corresponding reform in the training of Latin teachers, who should come to their professional work not only with a knowledge of their subject, but with what is equally important, a clear conception of the aims of Latin teaching and of the reasons that justify its presence in the curriculum, together with a thorough familiarity with the applications of Latin and a systematic training in the psychology of the particular subject.

¹ Henry Suzzallo, *Economy of Time in Education* (U. S. Bureau of Education, Bulletin 1913, no. 38, p. 31).

² The medieval ideal still insisted upon by the classical departments of this country, in the construction of doctors' theses, has been the chief stumbling block to the participation of the classics in the general scientific spirit of the age. It has forced into the hands of enemies of Latin investigations and experiments that should have been conducted by its friends. The opportunities for exact research upon vital questions involving the relation of Latin to modern social developments are now at this critical period thrown away in minute researches that express the very quintessence of the ideal of "Latin as an end in itself."

It demands finally—and this must ultimately be the most rigorous demand of all—that systematic investigations be carried out and exact measurements made in the whole field of transfer and application that an ultimate scientific basis may be secured for the determination of relative values.^{1 2}

In the discussion of this second principle there have really been two questions involved so closely related as to be inseparable. It is maintained in the first place that the actual facts to be included in the course whether pertaining to vocabulary, syntax, inflection, or the Latin sentence, should be admitted only provided they meet the test of expressing a fundamental aim of Latin or are indispensable to the teaching of something that does meet that test. In the second place, assuming that material has been selected which will permit the ends proposed to be attained, this material should be consciously and explicitly used to secure those ends. The values inherent in the material will not carry over automatically.

¹ There has been but one investigation worthy of the name, a thesis by Clarence L. Staples entitled "Professional Latin in Modern English: a Study of Educational Readjustment" (University of Pennsylvania, 1914). It will be observed that this thesis was presented in the department of philosophy and pedagogy and not in the department of the classics.

Staples has investigated one of the numerous problems involved in the proposed reform. He has compiled a list of 2,000 words used in modern science. He has, however, made no attempt to indicate relative values, and when he makes a selection he appears to beg the whole question with the remark, "The most useful of the words from the point of view of the completion of a beginner's book in practical Latin have been marked with an asterisk." No clue is given as to the basis of selection which is apparently wholly empirical and subjective. His compilation, however, offers a suggestion to classical departments for doctors' theses and is itself valuable raw material for future analysis. It is curious that his choice of the number 2,000 was determined by the corresponding number in Lodge's list, scarcely a scientific basis for a scientific investigation.

The need of such investigations is coming to be more and more widely recognized.

B. L. Ullman (*loc. cit.*) says:

"Further investigation concerning the Latin vocabulary most important for English is to be expected."

Suzzallo (*loc. cit.*, p. 51).

² Since this article was written an investigation which includes in its scope this vital problem has been initiated by the American Classical League with the support of the General Education Board.

Our third cardinal principle is that the work of any term should be determined not by the needs of those who will continue the subject through the following year, but by the needs of those who will not go beyond the work of that term, a group in many classes comprising approximately fifty per cent of the pupils. The present situation is precisely the reverse of this, and is the tangible expression of the college pressure which, however illegitimate it has come to be regarded theoretically, is still practically the dominant and controlling force in the teaching of secondary Latin. I am convinced that the course in Latin should be so organized that, while its cumulative capacity is fully recognized and maintained unimpaired, nevertheless a week, a month, a term, or a year of Latin should yield results in proportion to the time spent.¹

My fourth cardinal principle is that there should be in the mind of every teacher an explicit consciousness of the values in Latin and that, so far as the developing powers of the pupils permit, they should also be made conscious of those values and of the relation of their specific tasks to the realization of those values. The pupil's conception of the value of Latin should begin the first day on a concrete basis, and should be gradually developed until it corresponds to the conception in the mind of the teacher. The following outline suggests what may ultimately be presented to the pupil and reflects our point of view in constructing the course. It will be observed that in this statement the cumulative argument for the study of Latin is inherent throughout.

WHY DO WE STUDY LATIN?

(In the form in which it might be gradually presented to pupils during the first year.)

"In studying Latin for the next four years of your course, you will devote more time to it than to any other single subject.

¹ Charles H. Judd, (*loc. cit.*, p. 225) says:

"Students certainly have a right to ask at the end of a year of work in any subject, that they carry away something that is of real importance in their intellectual development. Language teachers, accustomed to having a major place on the school program, are very intolerant of any suggestion that they ought to give the student something that is of real intellectual value in so short a period as a single year."

A natural and important question and one that every wide-awake boy or girl will sooner or later surely ask himself is, "Why am I studying Latin?" This question can be answered only by a careful analysis of the values that lie in this study. Consequently this question will be taken up from time to time during your course, and first one value and then another will be examined till you have gained a clear conception of precisely why you are studying Latin.

"This examination of values is not merely to satisfy your curiosity or to enable you to explain to others why you study Latin. It will assist you greatly in getting from the study of Latin the best results, for if you know precisely what you are after, you can set to work more intelligently and more directly to get out of the subject all there is in it for you.

"You could doubtless even now mention a number of valuable results that you have already recognized as arising from the study of Latin. If all the values are gathered together and analyzed, they will be found to arrange themselves into three general groups.

1. "The **Practical Values**, as, for example, the use of Latin in explaining English derivatives, in spelling, etc. In this group the facts of the Latin are used as tools in the mastery of other subjects, English, biology, etc. To learn how to make all possible applications of the Latin involves an examination of the ways in which Latin comes into contact with your daily life outside the Latin class, whether in the classroom of another subject or in your life outside the school. As in the case of any other tool, its value depends upon the facility with which one uses it, upon his accurate knowledge of the facts of the language.

2. "The **Disciplinary Values**, as, for example, the development of the power of careful observation, analysis, reasoning, etc. Two workmen may be equally skillful in the use of a tool, but one may be far superior in discovering new and better ways of using it, or in improving upon it. He possesses not only facility but a certain mental power that enables him to recognize and solve new problems. So not only shall we find ourselves able to use Latin as a tool, but it will develop in us, if

studied in the right way every day, a greater and greater power, which once ours we can employ in solving problems in other fields. We are concerned here not so much with the facts studied as with the methods by which they are studied.

3. "The **Cultural Values**, as, for example, the insight afforded into the civilization of ancient Rome, the development of a feeling for good English, etc. To use a figure from geometry, this value is the complement of the disciplinary. The disciplinary value is intended to sharpen your intellectual faculty; the cultural, to broaden your outlook, widen your horizon, make you able to understand sympathetically and appreciate sincerely things that are outside your daily experience or the narrow boundaries of your customary round of thinking.

"Remember that everything in your lesson is intended to assist you to realize one of these values.

"It must be borne constantly in mind that the values of Latin will not come to you automatically without any effort on your part. On the contrary, it would be entirely possible for a mentally lazy pupil to go through the motions of learning Latin without gaining therefrom any of the values that are found there. To get out of Latin what is waiting for you, you must make deliberate efforts every day to use your Latin, to apply outside your Latin class what you learn in it."

THE HUMOR OF THE GREEK ANTHOLOGY¹

BY JOSEPH WILLIAM HEWITT
Wesleyan University

This is the day of anthologies. And for a good reason. It is a day of great activity in verse. The anthology has no place until the bulk of poetry becomes so large that the average man can read only a small part of the output. Of course he wants the best. Since, by hypothesis, he is not in a position to select it for himself, someone must select it for him.

Such was the case at the time when the anthology was invented by the Greek Meleager, himself a poet of no mean ability. He lived at Gadara in Syria, about a hundred years before the Gadarenes, indignant at the loss of certain valuable hogs, besought the Savior of men to depart out of their coasts. Within the next five hundred years three other anthologies were built around his own. More important than these was the work of Constantinus Cephalas (911-959), who summed up all previous anthologies in a collection which is known as the Greek or Palatine Anthology. Four hundred years after its publication it was egregiously Bowdlerized and published with comparatively valueless additions by Maximus Planudes. The Planudes Anthology quite displaced its predecessor, which disappeared from sight, lost, to all appearances, irretrievably. In 1606, it was brought to light by an unexpected event. Claude de Saumaise, a young Burgundian, fated years after, under the name of Salmasius, to serve as a receptacle for Milton's vituperation—and to give as good as he received—came to Heidelberg to pursue his studies. He was an enthusiastic student; in fact, he well-nigh put a premature end to his career by reading all night long, two nights out of three. In the library of the Counts Palatine he was lucky enough to run across a manuscript of the long-lost anthology of Cephalas and, at the age of eighteen, was scholar enough to recognize the value of his find.

¹A paper read at the meeting of the Classical Association of New England, April 2, 1920.

Since then the mutilated Planudes Anthology, though it contains some material not in the older collection, has ceased to be of prime importance.

The Palatine Anthology, as it is called from the library of the Counts Palatine where Salmasius found it and where, after long travels between 1623 and 1815, it now reposes, contains some 2,813 pieces, fully 90 per cent of which are in elegiac meter. A complete edition with prose translation by Paton is now being published. Many of the poems in the collection have tempted some of our best poets to try their hands at English versions and several anthologies of this anthology have been published in English.

The sixth main section, however, is devoted to irrisory and convivial poems and these have been relatively little translated. From a literary point of view they form the least valuable part of the collection. They have little of beauty and they are not characteristically Greek, but tend rather to follow the Latin type of epigram as Martial exemplifies it. An old couplet runs thus:

Three things must epigrams, like bees, have all,—
A sting and honey and a body small.

The epigram of the Latin type often affords very little honey. The sting in the tail is its most prominent characteristic. Often the translator's task is best fulfilled if he first render the last line of his original and then build on the rest of the epigram, much as Odysseus selected a good, likely bedpost and proceeded to build around it his bed and bedroom. In the true Greek epigram, on the other hand, the humor is pervasive, not massed at the end.

Of course humor is by no means confined to the distinctly irrisory epigrams. Like summer lightning it plays throughout the collection, now in some bright little description of a work of art, now in an apostrophe to some beast of the field, now even in an epitaph. The amatory epigrams contain many quaintly humorous bits along with a vast amount of humor of an extremely equivocal character, but my limits quite forbid for the present any excursion into that field. One cannot generalize upon the humor of a collection that ranges over a millennium and a half and includes the work of men who, though they wrote in Greek, belonged to widely

different nationalities. The utmost that seems possible is to give some notion of the types of humor that appear in this cosmopolitan collection. There are some few things which excite the risibilities of all periods and all races. A much larger number have always appealed to men of our own Aryan race and our type of civilization. Some very old jokes are still going strong. The skit on the fashionable lady whose hair is all her own and paid for, has a familiar sound, and the story of the serpent that bit a Cappadocian dame and died of the effects, suggests the lines of a modern humorist:

The man recovered of the bite,
The dog it was that died.

A fundamental type of humor is the humor of unexpectedness, which may depend on a verbal turn, a monstrous exaggeration, or that quaint upsidedownness by which Aristophanes secured some of his happiest effects. Take, for example, this epigram of Lucian, far better known as a humorist in prose:

Acindynus was on the water wagon;
Everyone else was deep in liquor sunk.
But in a crowd where each man had a jag on,
The sober member seemed the only drunk [xi. 429].

An unexpected turn is given to a familiar phrase like the wish "Light rest the earth upon thee," which is so frequently found upon tombstones. Agathias, in the sixth century A.D., wrote an epigram in which he describes in ornate and highly colored language the ways of a tame partridge. The poor bird, or an essential portion of it, exchanged the interior of its cage for that of a fellow-pet and its demise is dealt with in a manner distinctly less ornate and poetical.

Poor partridge, from the cliff's wild height you reached a strange abode;
Within a woven house of withs your basking wings you showed
Upturned to the resplendent gleam while freshfaced morning glowed.
But nevermore! A wretched cat has bitten off your head.
The rest I rescued and her envious jaw it never fed.
No wish that earth rest on thee light this epitaph contains;
It must be heavy or that cat will dig up your remains [vii. 204].

This epigram illustrates that type of humor which begins on an exalted plane and then drops to earth with a thud. It also ex-

emphasizes the humorous kindly way in which many epigrams of the anthology deal with domesticated and even wild animals. The ending of a pet's bright life, swift and irrevocable as man's own, inspired sympathy and demanded the slight memorial of an inscription upon its resting-place. One epitaph begs the passerby not to laugh though it be but a dog's grave.

There is a corresponding feeling of sympathy with the daily life of the beast and its struggle for existence. One epigram has something of the humor of Burns and strongly suggests his tender lines to the field mouse whose housing problem has been made acute and whose plans have gone agley through the poet's unwilling agency. In the Greek epigram a poor scholar remonstrates with a misguided mouse which has invaded his garret in search of food. He assures the wee beastie that it will find there nothing edible except books and to touch a tooth to these would harden the scholar's heart against it with consequences undefined but doubtless sufficiently dire.

Friend mouse, if you've come here for bread,
I'm frank to say there's nothing doing.
These quarters scarcely hold my bed.
To other stores you'd best be going.
There cheese and raisins you might get;
A heap of scraps you might diminish.
If on my books your teeth you whet,
Your feast will have a sorry finish [vi. 303].

From a scholar, something, however little, might be expected. From a miser, not even a mouse is so fatuous as to suppose that anything edible can be forthcoming.

A mouse came into a miser's house,
"Now what are you after, my dearest mouse?"
The mouse with a smile said "Don't you fear;
We want no board, only lodging here" [xi. 391].

A chattering grasshopper stirs the sympathy of Evenus, a poet of the Roman period, who thus addresses its swallow-captor in its behalf.

Attic maid, on honey fed, chattering through the air,
What a chattering object this in your beak you bear?
To your fledgelings in the nest bringing such a feast,

Just a luscious grasshopper, noisy little beast.
 He's a chatterer, you are too; you have wings, so he;
 He's a guest of summertime; you're the same, you see.
 Better drop him right away, 't isn't right or fair
 Singer ever should devour such a singer rare [ix. 122].

The same poet gives us this version of the well-worn theme of the vine's revenge upon the young goat that well-nigh eats the life out of it. The vine speaks:

O you kid!
 Though you do gnaw me to the root,
 Yet will I bear sufficient fruit
 For a libation rich and nice
 The day you're led to sacrifice.
 Oh you—kid! [ix. 75.]

The antics of the drunk have always aroused the risibilities of the sober from the day that the patriarch Noah so violently reacted from his long ride on the first water wagon, down to the extinction of the American branch of the Barleycorn family. Drunken men have been portrayed on the stage from the days of the Greek satyr play, and the humor of conviviality runs through literature like a wet streak across the Sahara. The maudlin affection of the once popular

Little brown jug, how I love thee!

can be paralleled repeatedly from the anthology. The Greek toper loves his bottle, but with all his extravagant expressions of affection he harbors a serious complaint against it.

Roundbellied, well shaped, one-eared long-necker—
 O the gurgling and the bubbling within your narrow throat!
 Merry thrall of Venus, of Bacchus and the Muses,
 Sweetly smiling sharer of the revel's jolly note:
 When I'm full and happy you have nothing in your belly;
 When you're full, the thing's reversed, I'm sober as can be!
 What a violation of the holy laws of drinking!
 Be a decent fellow now and keep me company [v. 135].

The same idea lies at the root of the toper's dedication to Bacchus:

O Bacchus, a drunkard presents thee this flask!
 It's empty, of course; you might scowl for a minute;

But take it with kindness, it's all you can ask;
I never could have one with anything in it [vi. 77].

Anacreon, the sixth-century lyrist, died with a reputation for conviviality and while his body lay mouldering in the grave, his reputation went marching on through long generations. A late epigram of unknown authorship expresses his supposed feelings as he lies in his grave.

Oh stranger, passing by my grave,
An act of mercy use.
Anacreon lies buried here;
Pray render me my dues.
Pour on my grave a little wine;
I still am fond of booze [vii. 28].

This may be all very well, but another unknown poet shows us a more excellent way.

Come not when I am dead
To lavish myrrh and garland on my grave.
For me no flame be fed;
The cost of all such truck you'd better save.
But while I'm living yet,
Bestow your gifts, 'tis then they'll come in pat.
If wine my ashes wet,
You'll just make mud and I'll drink none of that [xi. 8].

The more serious aspect of the hopes and fears of the ancients as revealed in their sepulchral epigrams has no place in this paper. Only when the future life is viewed more or less skeptically, or at least trivially, does humor appear. "There's not much to relate," says an epigram in dialogue form, "but if you want to perpetuate the old hoax you may say that I have undergone a Pythagorean transformation."

"Does Charidas beneath thee rest, thou monument of stone?"
"Yes, if you mean Arimmas' son, in far Cyrene known."
"O Charidas! what's there below?" "Vast darkness greets the eye."
"And do you spirits rise again?" "No, that is all a lie."
"How about Pluto?" "He's a myth, we perish utterly.
This word of mine is solemn truth, if any truth there be.
But if you want a pleasant tale, Pythagoraslike, to tell,
Why, say I am a large-sized ox, agrazing here in Hell" [vii. 524].

If a future life is believed in, it is infrequently a pleasant prospect. At best Hades is a place where the wicked cease from troubling and the weary are at rest—a place where the harsh noises of this world are hushed at last

And silence like a poultice comes
To heal the blows of sound.

But of what avail to enter its portals, if the nuisances of earth are to pursue us thither? Think of a heaven where the harps have been replaced by instruments of percussion and all the music is jazz! The horrid thought may justify the dismay of the grammarian Lucilius, who lived under Nero and recoiled from the thought of an eternity spent within earshot of the popular ditties that assaulted his fastidious ear at Rome.

And so Eutychides is dead!
The maker of bad songs is fled.
Inhabitants of Hell, flee too!
He's going to bring his songs to you!
He left directions when he died
Twelve lyres to cremate by his side.
With five and twenty chests of tunes
Charon's now entering your lagoons.
O where in Hell is refuge please,
When Hell contains Eutychides? [xi. 133.]

Is it possible that the poet was thinking of his royal master, the imperial amateur Nero?

The anthology contains some neat innuendo which often suggests dark scandal in the most innocent and offhand way. The accusation may be couched in the form of a defense against a minor charge.

They tell me, Nicylla, you color your hair
With the darkest of dye.
That's nonsense! I know it's as naturally black—
As money could buy [xi. 68].

By a hint equally dark and even more mischievous, Lucilius manages to suggest a family skeleton in the house of Eutychus, the portrait painter, who never got a passable likeness even among his twenty sons. The following version, it were well to admit, develops the innuendo a little more clearly than it appears in the original:

Painter Eutychus was never good at portraits,
But, knowing Mrs. E., I have a hunch,
Why, when Eutychus had twenty lads around him,
He had failed to get a likeness in the bunch [xi. 215].

Skits on occupations are perhaps relatively as numerous as the jibes of today on doctors, ministers, actors, barbers, artists, musicians, lawyers, yes—for to your humorist absolutely nothing is sacred—even professors. Dr. Johnson is credited with the familiar lines:

Swans sing before they die; 'twere no bad thing
Did certain persons die before they sing.

A different relation between song and death is rather neatly put by Nicarchus.

The night raven's song is unlucky;
'Twill strike a man dead, I suppose.
But—the fitness of things!—when Demophilus sings,
The night raven turns up its toes [xi. 186].

This same Nicarchus was especially fond of skits on physicians.

Last night Doc Mark on a god of stone
Just made a friendly call,
Today, though it's stone and a god to boot,
They hold its funeral [xi. 113].

His contemporary Lucilius takes his shot thus:

Diophantus had a dream—a warning;
Dr. Quack was standing by his head.
Diophantus never saw the morning,
Though he had a horseshoe in his bed [xi. 257].

Then there is the prophet who is wise only after the event.

Prophets all assured my father
Of his brother's great longevity.
"Nay," said Hermocles, "rather
I foretell his lifetime's brevity."
(We had, just an hour before,
Hung the crape on uncle's door) [xi. 159].

The preacher of ancient times was the philosopher. He holds doctrines, peculiar and strict, on which he insists in season and out of season but which he is not always careful to practice. The

Pythagorean, for example, must hold religiously aloof from eating anything that has life. But there were dark suspicions abroad that he indulged in certain convenient reservations.

You eat nothing that has life?
 Nor do I!
 Who does swallow things alive,
 By the by?
 When they're boiled or roasted brown,
 Pickled too,
 Then I'll eat what has no life—
 Same as you! [vii. 121.]

The professor, always legitimate prey in our time, does not escape in the anthology. We have a skit on the man whose courses are not popular. He has only seven in his lecture-room—three benches and four walls, to be explicit.¹ Lucilius describes the reluctance of Pluto to receive into the nether realms the ghost of Professor Marcus whose chair of rhetoric death has declared vacant. The professor finally secures admission by engaging to lecture to Ixion on his wheel and to the liver-bitten Tityus, as a sort of alternative torture (xi. 143).

Passing to the professor's antithesis and natural enemy, we find a class of epigrams on athletes, especially slow athletes. I have space for only one, on a runner who was shut up in the stadium all night and had not quite reached the finish when the gates were opened next morning.

'Twas midnight and the hoplite race
 Had ended in the afternoon.
 Deserted lay the running place,
 Fast locked, beneath the moon.

Marcus was left behind in peace,
 Still on the track alone,
 So still, he seemed to the police
 A hoplite carved in stone.

Next day the gates flung open wide.
 With slowly narrowing gap,

¹ Not in the Palatine Anthology but derived from the argument to the Panathenaic oration of Aristides of Smyrna.

Marcus the slow was found inside,
Short of the goal one lap! [xi. 85.]

Humorous portrayal of physical defect is common from Homer's Thersites and the Socrates of Aristophanes and it abounds in the anthology.

In an epigram of Lucilius we may recognize the original of the limerick anent

the young lady of Lynn,
Who was so exceedingly thin
That when she essayed
To drink lemonade
She slipped through the straw—and fell in.

In this characteristically American humor of exaggeration, the American leaves his ancient model hopelessly in the rear. I modernize slightly the long Greek names.

Dora was so very thin,
When Teddy fanned her face,
When she lay in slumber wrapped,
He blew her into space [xi. 101].

Lucilius has left us also an epigram on the valor and self-importance of the Lilliputian Macro (Mr. Long), with a reference to the exploit of the infant prodigy Heracles against the snakes that were sent to destroy him in his cradle.

Macro is such a little chap.
One day he fell asleep;
A field mouse dragged him by the foot,
To add him to its heap.

He choked that mouse inside its den,
Barehanded. Then he said,
"You need no longer worry, Zeus,
If Heracles *is* dead" [xi. 95].

This is quite of a piece with the same writer's description of Hermogenes, who was so tiny that when he had put anything on the ground and then wanted to recover it, he had to use a hook on the end of a pole to drag it down to where he could reach it (xi. 89).

This comic valentine style of extravagance is further illustrated by the epigram on Nikon's nose. It has swamped its possessor,

who has sunk to the position of a mere appendage to his own nose.

Here comes Nicon's nose,
 Good old Roman style.
 Soon *he'll* come, let's wait a bit;
 He's within the mile.
 See it stalking bravely on
 In its pride and power.
 We shall see himself—if we
 Climb the Woolworth Tower [xi. 406].

Few things are more pathetic, or more comical, than the way in which the deaf, bravely or stubbornly refusing to admit their defect, talk at cross-purposes. Nicarchus imagines a situation in which three deaf men participate:

One deaf man haled another into court;
 The judge was of an even deafer sort.
 One claimed the other owed him five months' rent;
 "I ground my corn at night," the answer went.
 The judge said "She's your mother, lads; pray do
 Support her peaceably between you two" [xi. 251].

One epigram so strongly suggests the modern umbrella joke that in my paraphrase I have ventured to substitute an umbrella for the cushion of the original and to insert a non-Hellenic proper name. The Greek or Roman who left his home at dawn to put in ten hours on the stone seats of the theater or the circus was considerably less sore when he came to the end of his perfect day, if he had provided himself with a cushion. And he would do well to guard it with jealous care, especially if it were new or otherwise endowed with special attractiveness.

McCarthy set eyes on my fine new umbrella.
 A beauty it was—ah, the pain!
 From that day to this I have never set eyes on
 My fine new umbrella again! [xi. 315.]

WHERE DID CAESAR DEFEAT THE USIPETES AND TENCTERI?

BY ARTHUR TAPPAN WALKER
University of Kansas

In the fourth book of his *Gallic War* Caesar tells us that two German tribes, the Usipetes and Tencteri, crossed the Rhine in the territory of the Menapii and were routed by Caesar at a spot from which the survivors fled to the junction of the Meuse and the Rhine, therefore of course somewhere near that junction. But Mr. Holmes, in his *Caesar's Conquest of Gaul*, pp. 689-706, follows Merivale, Long, Von Göler, and others in locating the defeat near the junction of the Moselle and the Rhine, that is, somewhere near Coblenz. Mr. Holmes' authority is beginning to bring this view into our American school editions. Other junctions of rivers have been proposed, but no such suggestion has won sufficient approval to make it worth discussing.

The manuscripts agree perfectly in naming the confluence of the Meuse and the Rhine. Mr. Holmes, while accepting the other confluence, says: "Our decision flatly contradicts the MSS. of the Commentaries. We must assume either that Caesar wrote Mosae when he meant Mosellae, or that he wrote Mosellae, but that some blundering copyist put Mosae instead." This decision of Mr. Holmes is based on what he regards as insuperable difficulties in Caesar's narrative if we accept the manuscript reading of this passage. My purpose is to show that not one of these difficulties is real, and that the defeat therefore took place where the manuscripts put it, near the confluence of the Meuse and the Rhine. Napoleon locates it definitely "on the river Niers, in the plains of Goch," not, as Mr. Holmes erroneously says, eight miles north or northwest of that point. Goch seems to me entirely reasonable, but the data do not permit such accuracy. Therefore in defending Napoleon's general account of the campaign I do not commit myself to a defense of that exact spot.

Because my paper is necessarily a sweeping criticism of Mr. Holmes' discussion of this question, I wish to preface it by an expression of sincere admiration for his work. It is superfluous to say that no student of Caesar can escape the deepest obligation to him. Even when one is forced to disagree with his conclusions, Mr. Holmes usually, by his fair and accurate statement of the evidence, has himself furnished the grounds on which one may base his own conclusion. But his treatment of this question seems to me both careless and unfair, and his second edition gives no evidence of a thorough-going revision of it.

Mr. Holmes speaks of the whole question as "the most complicated and difficult that Caesar's memoirs present," but it seems to me that most of the complexity has been put into it by the commentators, and chiefly by Mr. Holmes. The main action took place in a little-known, flat, and featureless locality, where there were probably no towns of any size; therefore Caesar gives no topographical data except the confluence. But his story is plain and straight-forward, unless one misinterprets one sentence. The facts essential for our purpose are as follows:

The Germans crossed the Rhine "not far from the sea." Mr. Holmes and Napoleon agree that this was a few miles above the island of the Batavi. They spent the winter among the Menapii, near the point of crossing. Certain Gallic tribes, recognizing the military value of such allies, offered them lands. "Qua spe adducti Germani latius iam vagabantur," and had reached the territories of the Eburones and Condrusi, that is, the neighborhood of Liege; but most of the cavalry went on a raid west of the Meuse. The meaning of "latius vagabantur" is to be discussed later. Napoleon understands that the Germans merely sent out reconnoitering parties, the main body remaining among the Menapii; in which case there is no difficulty. Caesar concentrated his army, perhaps at Amiens, and marched toward the Germans, probably crossing the Meuse a little north of Liege. When he was three or four days march from them, German envoys met him and asked for lands. Caesar refused them land in Gaul, but said they might settle among the Ubii, for there were Ubian envoys in his camp asking for help against the Suebi, and he would

give them orders. The envoys of the Usipetes and Tencteri asked him to halt for three days so that they might consult their chiefs, but Caesar refused, believing that they were trying to gain time for the return of their cavalry. Then follows in Chapter 10 a description of the Meuse, the Rhine, and their confluence; but the chapter is of doubtful authenticity. When Caesar was about twelve miles from the Germans, the envoys returned and asked three days truce for the purpose of sending envoys to the Ubii, promising to settle among the Ubii if the latter should consent. Caesar agreed to a truce for the rest of the day and to a further conference on the next day. But a treacherous attack on his cavalry led him to make a still more treacherous attack on the German camp the next day. The fugitives, pursued by cavalry, fled to the confluence of the Meuse and the Rhine, threw themselves into the water, and there perished.

Where was the confluence of the Meuse and the Rhine in Caesar's day? The answer to this question is important, because one of the chief objections to locating the battle near this confluence is the proposal of the Germans to send envoys to the Ubii and back in three days. The Ubii possessed the eastern bank of the Rhine, and Mr. Holmes believes their northern frontier lay between Bonn and Cologne, some 70 miles in a direct line from Goch, nearly 60 miles from the point at which the proposal was made. The farther northwest we place the confluence the greater the difficulty. The Rhine divides at what Caesar's Chapter 10 calls the island of the Batavi, and its southern branch was called the Vacalus, the modern Waal. The Waal and the Meuse flow roughly parallel for a considerable distance, and today they join at Gorkum, perhaps 40 miles in a straight line from the sea. But Gorkum is too far from Goch to have been reached by the fugitives; so that if we place the confluence there we must put the battlefield some 20 or 25 miles northwest of Napoleon's location and must increase the proposed ride of the envoys by the same distance. But the junction was probably not at Gorkum in Caesar's day.

The full discussion of this preliminary question is the one inherently complicated and difficult part of the whole. The flat,

alluvial country shows traces of old river-beds, a study of which leads investigators to divergent beliefs. The confluence is described in Chapter 10, but the text of the description is confused and has been variously restored by the editors. And, to cap the climax, the authenticity of the whole chapter is disputed on many grounds.

Fortunately, so far as concerns our purpose, the complicated discussion of these points is a mere smoke screen. The chapter is probably an interpolation, but an early one; therefore it at least describes the confluence as it was not long after Caesar's time. Although the editors give many readings of the passage which describes the confluence, Mr. Holmes concludes his discussion of the text by saying: "Whatever reading we adopt, unless it be Nipperdey's conjecture, the interpolator places the junction, or a junction, of the Meuse and the Waal at a point about 80 Roman miles from the sea." However unsatisfactory the evidence of the old river-beds may be, one certain fact is that for a long period prior to a great flood in 1856 there was a junction at Fort St. Andries, some 60 miles from the sea in a straight line. Allowing for the windings of the river, this corresponds with the statement of Chapter 10 that the confluence was not more than 80 Roman miles from the sea. Mr. Holmes concludes his discussion of this point with the grudging admission that the Meuse "may have been linked to the Waal at Fort St. Andries as well" as at Gorkum. I should go further. Since there was a junction there for a long time, since a description of about Caesar's time puts one thereabouts, and since that point meets the requirements of Caesar's story, I think the junction was probably there. At any rate, I can not follow Mr. Holmes in considering the necessity of putting it there an objection to accepting the reading of Caesar's manuscripts.

On pp. 701 ff. Mr. Holmes sums up what he regards as the vital points of his discussion. He there states six objections to locating the rout near the junction of the Meuse and the Rhine, of which four seem to him "serious." In the preceding paragraph I have given my opinion of one which he does not regard as serious. The other is: "We are obliged to assume that when ⁵Dion

Cassius said that the Germans invaded the country of the Treveri, he either included the Condrusi and Eburones among the Treveri or simply made a blunder." But I turn one page and find him saying, in another connection, "Dion, whose authority is nil, merely says," etc. I believe the way is now clear for a discussion of the four "serious" objections.

The first is that in Chapter 15 Caesar would have spoken of the junction of the Meuse and the Vacalus, not the Meuse and the Rhine, if he had meant that junction. Why? Because in Chapter 10 he has told us that the southern branch of the Rhine is called Vacalus. Now it is immaterial for my purpose whether Caesar wrote Chapter 10 or not: I merely insist that he either did or did not. Whoever wrote it must, I think, have believed that the rout took place near that junction; and if Caesar wrote it I should consider the whole question settled. I should then point out that in Chapter 10 Caesar had called the Vacalus "*pars ex Rheno*" and might therefore refer to it later as the Rhine. But Mr. Holmes believes that Caesar did not write Chapter 10. In that case Caesar nowhere mentions the Vacalus. Even supposing he knew the name, why should he use it without explanation for Roman readers who certainly did not know it?

Mr. Holmes' second serious objection is based on 6, 4: "*Qua spe adducti Germani latius iam vagabantur et in fines Eburonum et Condrusorum, qui sunt Treverorum clientes, pervenerant.*" As was said before, this means that some or all of the Germans, except the cavalry, had reached the neighborhood of Liege. If we understand, with Mr. Holmes, that the main body reached that point, we meet the difficulty that, although nothing is said of their further movements, the rout occurred either among the Menapii or near Coblenz. Mr. Holmes states his objection to the northern location as follows: "We are obliged to assume that the Germans retreated before Caesar, or on receiving the first news of his approach, from the positions which they had taken up in the territories of the Eburones and Condrusi to the country of the Menapii, which they had recently left; unless indeed we accept General Creuly's desperate theory, that those who had penetrated into the territories of the Eburones and Condrusi were only a reconnoitring party."

I shall give a reason for accepting General Creuly's "desperate theory"; but first I wish to point out that, if we accept Mr. Holmes' interpretation, it is at least equally difficult to understand how and why the Germans got near Coblenz. They had to cross the Ardennes forest, where Napoleon says there are no traces of ancient roads; and the country into which they went was admittedly broken and unproductive, incapable of furnishing supplies to such a multitude. If they were retreating, they were going directly away from the most efficient part of their fighting strength, their cavalry, and into a country where it could not operate effectively if it rejoined them. If they were thinking of recrossing the Rhine they might much better have gone back to the point at which they crossed originally. If, in accordance with a predetermined plan, they were moving into land which they expected to occupy, they had made a poor choice of location and were taking a strange route to get there. Mr. Holmes tries to disguise this latter point by saying, "First, we see the German hosts marching southward into the district of Condroz and the neighboring country of the Eburones. A few marches further southward would bring them to the neighborhood of Coblenz." To appreciate this one must look at a map, preferably Mr. Holmes' own map. The district of Condroz lies southwest of Liege, just where Mr. Holmes puts the Condrusi. If the Germans marched from the Menapii to the Condrusi, then toward Coblenz, they turned more than a right angle, probably an angle of 110° .

But I do not believe the main body ever left the Menapii. Napoleon follows General Creuly in believing that only reconnoitring parties went out, and that certainly seems a sensible thing for the Germans. "*Latius vagabantur*" seems a strange expression for what must have been a pretty direct march of some 80 miles from the Menapii to Liege. I think Mr. Holmes failed to consider a parallel expression in 1, 2, 4. Caesar has there named the barriers which hemmed in the Helvetii and says, "*His rebus fiebat ut et minus late vagarentur*." Those words certainly mean that the Helvetii were restricted in sending out raiding parties. Since "*minus late vagarentur*" surely refers to sending out parties, "*latius vagabantur*" should, or at least may, refer to the same thing. Then the passage gives no trouble.

The third serious objection is based on the proposal to send envoys to the Ubii and get their reply in three days. Mr. Holmes says: "Assuming, with Napoleon, that when the German convoys asked for three days grace they were at Straelen, the distance, in a straight line, to the frontier of the Ubii and back was not less than 100 miles, which, if the envoys had meant what they said, their mounted messengers might have covered in three days. But this calculation assumes that the chiefs of the Ubii would have been found waiting on their northern frontier, and that the business of negotiation could have been settled off-hand, both of which assumptions are absurd." And in summing up he says we are obliged to assume that the German envoys "were offering to perform a manifest impossibility, and that, unless they were talking wildly, their sole object was to gain time,—in which case they would surely have asked for more than three days, unless indeed they knew that their cavalry would rejoin them within that time."

The desire of the Germans to ascertain the feelings of the Ubii was perfectly natural, and I see no reason to doubt that they made the request in good faith. If, however, they were merely trying to gain time, they must have been too shrewd to offer to perform a manifest impossibility. Therefore, whatever our opinion of their good faith, it must be shown that their plan was feasible from a point near Goch.

The time needed for the actual ride seems exaggerated by Mr. Holmes in this discussion. He concedes that the Germans might have ridden 100 miles in three days. But on p. 207 of his first edition he tells us that Archibald Forbes once rode 110 miles in 20 hours. The *United States Cavalry Drill Regulations* says that a body of cavalry in good condition can march 50 miles a day for several successive days. Articles by Major Henry Romeyn in the *Outlook* for 1904 and by Captain Charles King in Volume 16 of the *Cosmopolitan* will convince anyone that picked men and horses could have covered the distance to the Ubii in one day, even though that distance seems to be somewhat greater than Mr. Holmes makes it. The second day could then have been devoted to the conference, and the return ride could have been made on the

third day. I even believe that at the close of the first day the envoys would have been in excellent condition for the truth-revealing drunk which Tacitus tells us was a necessary part of all grave deliberations among the ancient Germans.

But this assumes that the chiefs of the Ubii would have been found waiting near their northwestern frontier, and Mr. Holmes says this is absurd. I think Mr. Holmes failed to see the importance of one fact. At their first interview, three days before the Germans offered to send envoys to the Ubii, Caesar told the envoys that Ubian envoys were in his camp, complaining about the Suebi and asking his assistance (8, 3). In Chapter 16 Caesar tells us further that the Ubian envoys offered to supply boats to transport his army across the Rhine. Therefore the envoys of the Usipetes and Tencteri knew that they could learn from the Ubian envoys where the chiefs could be found; and I think it fair to assume that those chiefs were waiting near the Rhine and their northwestern frontier, because their envoys might return at any time with word that Caesar was approaching and would want the boats at once. Therefore I fail to see any difficulty whatever in the proposal to send envoys to the Ubii.

Mr. Holmes' fourth serious difficulty is that Napoleon's location of the rout is some 70 miles from the point at which Caesar built his bridge, and that Caesar says nothing of "a long march up the Rhine." But no one supposes that the German camp was on the Rhine, so that on any hypothesis Caesar marched some miles without mentioning it; and that Caesar thought a march of 70 miles worth recording seems to me absurd. Mr. Holmes himself points out that if the battle was fought near Coblenz Caesar must have made a long march across the Ardennes without mentioning it. Therefore the difficulty is equally great in either case. Apparently feeling the weakness of this objection Mr. Holmes tries to strengthen it in two ways. In summing up he says: "We are obliged to assume that, after the defeat of the Germans, the Ubii asked Caesar to march at least 70 miles up the valley of the Rhine and to cross the river into their territory; that he did so; that he then marched northward again into the country of the Sugambri; that he then marched southward again into the

country of the Ubii; and all this in spite of the fact that his narrative leaves on our minds the impression that he crossed the Rhine near the spot where he had defeated the Germans." I admit that if one adds up these marches the total is rather impressive; but the statement is fallacious. Caesar made the marches from the Ubii to the Sugambri and back in any case, but they were longer on Mr. Holmes' hypothesis than on Napoleon's. They have nothing whatever to do with the case, and Mr. Holmes might just as reasonably have asked us to add in the march from the bridge to his sailing point for Britain, as he actually did in his first edition. His other attempt to make the 70 miles seem impressive appears in the following statement: "The Ubii ask Caesar to bring his army into their country; and it is hardly credible that they should have expected him to march 90 Roman miles before he could cross the Rhine." But the Ubii did just that thing, whatever Mr. Holmes thinks of their boldness. The statement is another result of his failure to notice the time when the Ubian envoys went to him. Those envoys were with him and had made their request at the time of Caesar's first conference with the envoys of the Usipetes and Tencteri. We do not know the place of meeting, but it must have been at about the time Caesar crossed the Meuse, and that is about 90 miles from the Rhine. Moreover, we can not suppose that they had happened in on that very day. Since they can not have known of his movements it seems reasonable to conjecture that they had been sent to the council which Caesar called before he began his march; and that would mean that they asked him to march at least 250 miles.

Although I have now discussed all the objections which Mr. Holmes thought worthy of a place in his summary of vital points, I must still mention his concluding statement: "Of one thing I am sure:—the Germans did not flee to the confluence of the Waal and the Meuse. For they would have fled, not westward to Fort St. Andries or Gorkum, but to the nearest point of the Waal." But remember that the Germans were entirely without leaders and were taken by surprise. Their movement was a desperate flight, not a planned retreat. Napoleon believes that Caesar's camp was on the Niers, eight miles up-stream from the

Germans, "since, to the north of the Roer, there exists, between the Rhine and the Meuse, no other watercourse but the Niers." If so, the attack was delivered from the southeast, and the terror-stricken rabble naturally fled northwest. Evidently the fugitives might have reached the Waal before its junction with the Meuse, and doubtless some did so. But those who knew what their fate would be if they plunged into the river would bear off to the west till they were caught in the angle of the two rivers.

I have now attempted to answer every objection to the northern location which anyone could consider worth discussing. I think no one has ever given any positive argument for locating the rout near Coblenz. If I have answered the objections successfully, there is no argument of any kind for rejecting the unanimous reading of the manuscripts. The Germans fled to the junction of the Meuse and the Rhine.

AN EXPERIMENT IN VOCATIONAL LATIN

BY C. CARLOTTA WISWALL
Melrose, Massachusetts

My subject is an experiment in Vocational Latin because so far, in our school, it is entirely in the experimental stage, as will be seen when I explain that it is compulsory for the first two years of high school and that, although we are having the course now for the third year, it has been compulsory for only two. Stenography, for which it is supposed to prepare, does not begin until the Junior year, so there are only a very few pupils, so few as to be really negligible, who have had Vocational Latin and are now taking stenography. So as it is not possible to say that we have attained the results at which we are aiming, I will try to show just what the subject is, what we have attained so far, and what we hope for in the future.

In the first place I must explain that our material, on the average, is poor. There are cases of bright and enterprising children who take the Commercial Course, but the majority cannot possibly cover the ground that could be gone over by a pupil in the college course. This is perfectly natural when we realize that these children have, as a rule, no background whatever. To us who were read to as children, then read to ourselves, studied Latin and perhaps Greek, a new word presents no formidable difficulties. Unconsciously we pick it to pieces, fit it together, and trace the meaning. But they come from homes, for the most part, of little culture, where English is poorly spoken. All that they have they have received from school where they are taught in large classes, and we all know how faulty are their grammar and spelling when they reach the High School. With us, as I suppose in many schools, the Commercial Course is too often recruited from the children who are mentally unfit for college and think that an office will solve the problem.

Now by teaching Vocational Latin, we hope to create, as far as possible, this background which is so often lacking with Com-

mercial pupils. If they know enough Latin so that they will recognize the roots underlying our English words there will be something to fall back upon, something which gives coherence and connection to our English tongue. Our definite aims are to teach spelling, grammar, and the recognition of new words, besides the enriching of their own vocabularies. Incidentally they grow very familiar with the use of the English dictionary and are constantly drilled in exact thinking. In explaining our methods, I will try to show how we are aiming at these results.

Speaking of our methods, it must be confessed at once that they are by no means fixed; what we do one year, we modify another year, and do not yet feel that we may not find better things still to do. My colleague and I are pursuing in general the same course and plan to go over the same ground, but we consult with each other and are quite ready to use each other's ideas. In the main our methods are as follows. In the first year we go about half through the *Beginners' Book* (we use Mr. Perkins' book as being best adapted to this phase of Latin). They learn the declensions and conjugations and the rules, but with less drill than the college sections. The main stress is laid upon the derivation of words found in the vocabularies. Each child is provided with an English dictionary in his desk and another one for home work if there is none in the family. Besides that, he has a note book and an index book. In the note book he writes the Latin word and beneath it the English derivatives with their meanings. After a few weeks he is given a list of prefixes to paste inside the note book. The first year we insisted upon their finding many words from every Latin word, but it made the derivative work a burden, so now we use various methods, as insisting upon one English from every Latin word, or several from three or four. They simply look up the Latin base in the English dictionary and have little trouble in finding words. We have now dictionaries which give the Latin derivatives, but the pupils can do it very well using the others, going merely by the spelling and the sense. The finding of words with prefixes is encouraged—they are often our commonest words—but they are much harder to find as one can hardly expect a child to try every prefix on every word.

It is amazing to a person, until he has become involved in teaching Vocational Latin, to find how misleading the dictionary is, and the most difficult part of the derivation work is using the English words in sentences. It is here that the children find the dictionary far from helpful, and a teacher is hard put to it to explain why a word cannot be used in place of another word which is given to explain it. For instance, the dictionary defines "retrogression" as "a going backward," so the pupil is perfectly justified, who wrote, "The retrogression of the automobile was because of a puncture." Then there are simply ignorant mistakes, as of the child who was to use a derivative of *curro*, run, and wrote "The boy was made with curate legs," or of another who, in giving a derivative of *caro*, flesh, wrote "The boy donated the gift with a carnivorous feeling," and still another who, in connection with *capillus*, hair, wrote about a "capillary cat."

Grammar is taught by the use of the words in sentences. The freshman is very likely to use everything as a verb, for instance, in explaining the word "removal" to say "Removal is a noun, coming from *re*, back, and *moveo*, move. It therefore means "To move back." It takes long and persistent drill to break them of this habit. Spelling comes, to some extent, incidentally, but we call attention now and then to the connection between the two languages in this respect. They see why some adjectives end in *able* and others in *ible*, why "commiserate" must have two *m*'s and so on.

The second year is much like the first, but we try to make a few differences to prevent too much monotony. They finish the *Beginners' Book*, but do not take up the more complex rules, except to read over and discuss. They will never really need them, as in neither year do they take up English into Latin sentences, and so discussion of them should be enough to make the conjunctions and cases seem slightly familiar when they come across them in reading. They translate the mottoes and proverbs at the end of the book, which are interesting to talk over and are sometimes familiar to them in English or Latin. Then they do much more translation than the freshmen. The latter take up some of the Latin sentences, but we find that for them they have

to be simplified. The sophomores on the other hand can read the sentences and read other easy Latin, whatever seems interesting and adapted to their needs. "Robinson Crusoe" at the back of the book, is entertaining and the Gradatim makes good reading to lead up to it. A valuable part of their course is the learning of long lists of English suffixes which definitely fix the part of speech of the words they derive.

A part of the subject very interesting to the pupils is finding the connection between Latin and every day life. "Lux" is their great delight, for they have it early in the vocabularies and see it often in advertisements. In connection with "acer," a small boy found "aceticum acidum." Then last year there was a boy in class who worked in a grocery store and apparently used to devote his spare time to examining cans for Latin. It was he who found "farina." Then there is Chase & Sanborn's "Ne cede malis," Ginter's "Luxuria cum Economia," S. S. Pierce's "Puritas et Cura," and an amazingly large number of others. One girl found a Latin motto in a hat which she was trying on in a store, and the other day we had a puzzle in the form of "Unicum hair nets." Finally one of the girls solved it by suggesting that it means "one with your hair." We have not yet decided whether "Mavis face powder" comes from "malo," but as they had found no other derivative, they were inclined to hope it did.

We keep on a bulletin board the advertisements that they bring. Then on the blackboard they have a space where they write all the words that are exactly the same in Latin and English. The college classes have a perfect right to this board too, but their opportunities are very much fewer. We have now over two hundred words and are still going on. Of course many of them are most unusual and they cannot remember their meanings, but they never put a word down without knowing at the time what it means. One little girl is now of her own accord plowing her way through the dictionary. So far she has got into the "d's," but the grip has temporarily stopped her. Coins are another source of interest. The English coins have Latin inscriptions, but many of the Continental coins are inscribed in the language of the country and rather tax the imagination of a teacher who does not

like to own herself beaten by anything short of Slavic tongues or Chinese.

They often mistake Spanish for Latin and bring in anything from an olive oil can to directions on a patent medicine bottle in the hope that it may turn out to be Latin. It is helpful though, for it gives one a chance to show the connection between Latin and the modern languages and lets them see that they can read a little Spanish themselves.

What is pleasing to us, especially in the absence of direct results owing to the infancy of the subject, is the appreciation of the pupils themselves. They really believe in it and even now see results, which is especially comforting after teaching college preparatory pupils and trying to make them understand what culture means and that the habit of study will help them in the future. Not long ago a junior girl, who had Latin last year, came into my room on an errand and began to talk about Latin. She said voluntarily that she had supposed it was going to help her when she got into an office but that she found it helping her now in her English. She also mentioned another girl in her class who had spoken of the help Latin was to her in history, instancing especially the word "consolidate," the meaning of which Latin had taught her. A short time ago I asked all the sophomore class to write out in a few minutes in class any advantages they had so far found in the study of Vocational Latin. They were not to write things they had been told about unless they had found it true in their own experience. They asked if they might write anonymously and I gave them permission, thinking that the papers would be freer expressions of their feelings. As a matter of fact almost no one availed himself of the permission, apparently because they had nothing they wished to conceal, and all but perhaps two, who were not passing, spoke enthusiastically and definitely of the advantages which they had found in their own experience so far. The papers naturally were very much alike, putting particular stress on the help Latin was giving them in English, in spelling and recognizing new words and in enlarging their vocabularies. Some of them spoke particularly of the list of suffixes as being helpful. One girl wrote that when she began

Latin she had been told that it would help her in spelling, but she had supposed "that was just to make us believe it would do us some good," but she had found it was really true. Further on she wrote:

"Latin mottoes also have helped me. So many books I have read have contained them that I used to skip the books that had any Latin in them. Now I enjoy reading a book with Latin sayings in it, they often express better than the English what is meant."

Another paper pleased me because of the circumstances under which it was written. The boy had wished to drop Latin at the beginning of the second year, but when I consulted his first year teacher and discovered that, although he was not a brilliant pupil, he was perfectly able to keep up in it, I persuaded him to keep on. Let me say in passing that it is natural for the freshmen not to see the advantage of the subject, partly because they have not gone far enough in it and partly because they are too immature, in most cases, to see the correlation between subjects, as they will a year later. This boy writes:

"I have found two distinct helps that Latin has given me. First, it has enabled me to increase my English vocabulary manifold and it is easy to see what a word means that is derived from the Latin, as many of our English words are. The second aid is in the spelling of words. I have always been a fair speller but now words I have never seen or heard I can spell easily, for many are Latin derivatives. Although I am not an A or B student in Latin, I wish to keep on with the subject, as it helps me in other work, chiefly English." In the absence of real results from the Commercial Department, such appreciation is very comforting.

We have one way, however, of finding whether they are measuring up to the standard set for them. Last year and this year, the only times in which we have had a second year class in the subject, the head of the secretarial division of the Commercial Department has sent down material to the head of the Latin Department from which to make a test for the classes. This consists of words which are frequently misspelled or misunderstood. The following

is a specimen examination which was given to the second year classes this winter, when they had had Latin for a year and a half.

Vocational Latin II

I. What is the meaning of the *suffix* in each of the following words and what part of speech does it form? (Take any three.)
transaction, elevator, participate, financial, personality.

II. Show how the knowledge of Latin helps you spell the following words correctly. (Take any three.) Write the Latin word beside the English and underline in each the corresponding letters.

Beneficial, temporal, similarity, laboratory.

III. Explain the derivation of the following. (Take any two.)

prospective, maturity, accurate, progressive.

Show the meaning of each word you select by using it in a sentence.

IV. Show how the knowledge of Latin helps you to distinguish the following similar words. (Take any two sets.)

1. report, import, export, support.

2. impose, expose, depose, propose.

3. proceed, recede, intercede, precede.

V. "But the fact that High Pressure Covering is unaffected by moisture or steam is not its only distinguishing feature. It is from ten per cent to fifteen per cent more efficient as an insulator and will withstand higher temperatures than other coverings. Besides it is just as easy to apply and equally reasonable in price."

1. Write down at least *four*, and not more than *six*, words which you think are Latin derivatives.

2. If you have time, explain the derivation of *two*.

This test was graded, not by the teachers, who have taught Vocational Latin, but by the head of the department, and the forty or fifty pupils passed with only three or four exceptions, even getting many B's and some A's.

Now, although we have not, as you see, had as yet a real opportunity to test the effect of Latin on a pupil studying stenography, we do feel enthusiastic over the results so far and hopeful of the future.

Notes

HOMERICA

On pages 302-3 of the last volume of the *Journal* Professor Scott discusses the saying of Aeschylus about his dramas: *τεμάχη τῶν Ὀμήρου μεγάλων δειπνῶν*. From the context of the quotation, Athenaeus VIII, 347 E, he reaches an interpretation of the saying just the opposite of the one hitherto accepted. The saying means, as Professor Scott argues, that Aeschylus used what Homer left; that "his poems are on subjects which Homer might have chosen but did not." The new interpretation, when tested by the wider rather than the immediate context, is not convincing.

At the point where the quotation occurs, the deipnosophists are considering fishes. The discussion has dragged itself on through the entire seventh book, where the fishes are alphabetically arranged, each fish being a peg on which to hang quotations. At the beginning of Book VIII, Cynulcus shows impatience at the length of the exposition, but before he gets the floor another deipnosophist is recognized and talks for 37 chapters. When at length Cynulcus gets a hearing at the beginning of chapter 39, 347 D, he bursts out with a protest against his predecessors who have constantly talked about small fry but have quite overlooked τὰ μεγάλα τεμάχη. After further denouncing those who in this fashion are so occupied with the trivial as to neglect the important, he brings out the saying of Aeschylus which contains the key word *τεμάχη*. It is clear that the word *τεμάχη* is the main consideration and that the speaker is intent upon the word rather than the thought. The context has a lexical rather than a logical significance. To treat Athenaeus by a strict dialectical method, as one might Plato or even Strabo, is putting too great a strain upon a mere compiler.

We have, then, the saying of Aeschylus by itself, a self-interpreting utterance, as distinct as a crystal in a bed of gravel. This saying has always been recognized as the utterance of a great man, bowing to a greater than himself. So understood, the saying has nobility, and possesses the quality which makes it what it has in fact become, a winged word. The new interpretation offered by Professor Scott presses the metaphor unduly, and the net result is a saying quite devoid of nobility. Furthermore, the definition of *τεμάχη* as "large unused portions," is not tenable. The word is quoted here because it means "a large cut of fish." Large portion, yes; but not unused portion. Aristophanes would protest against that statement. This item of the definition is however vital to the new interpretation.

On page 367 of the *Journal* Professor Scott challenges the statement of Wilamowitz, *Homerische Untersuchungen*, p. 353: "Antigonos von Karystos im Wunderbuche citirt als homerisch die Thebais." The integrity of the argument which Professor Scott makes is bound up with the integrity of the quotation from which he starts. The complete sentence is: "Antigonos von Karystos im Wunderbuche citirt als homerisch die Thebais und den Hermeshymnos." These last three words are pertinent. In chapter VII of this work of Antigonos, "the poet," who is called *πολυπράγμων*, is credited with

being the author of verse 51 of the Hymn to Hermes. In chapter XXIV "the poet," again called *πολυπράγμων*, is credited with being the author of Odyssey 14. 31. When now, in the next following chapter, XXV, "the poet" is credited with being the author of the oft repeated sentiment about the polyp as a type of human character, there can be no doubt that Antigonos has one and the same poet in mind. It is for him "Homer." In geometry two points fix the position of a straight line. Here we have, for good measure, three. Antigonos had, then, an idea of Homer which included more than the Iliad and Odyssey. In respect of the Homeric Hymn he has good companionship in Thucydides.

The antecedents of the hexameters about the polyp, as found in Antigonos, are not so unknown as Professor Scott argues. This quotation occurs in a purer form in Athenaeus VII. 317 A:

πολύποδός μοι, τέκνον, ἔχων νόον, 'Αμφίλοχ', ἦρωες,
τοῖσιν ἐφαρμύζου τῶν κεν κατὰ δῆμον ἵκηται.

It is fair to call this a purer form of the text because of the name Amphilochus. This name shows that the advice is for a particular case and occasion, whereas Antigonos puts it in a detached and general form. Besides, Antigonos' quotation in chapter VII, from the Hymn, shows at least one sign of having been quoted freely so as to fit the context.

This maxim, which commends the polyp as a model for human conduct, is called by Antigonos *τὸ θρυλούμενον*, "oft repeated." This phrase has some evidential value. Fragment 43 (Bergk) of Pindar echoes the same sentiment. This fragment occurs in Athenaeus XII. 513 C, along with a fragment of the Iphigenia of Sophocles and a verse of Theognis, 215, all enforcing polyp morality. Here are three witnesses to the popularity of this saying, two from the fifth century and one from the sixth. On the strength of this evidence Boeckh put these hexameters preserved by Athenaeus at the fountain head, and assigned them to the Thebais. The point of contact is the name Amphilochus. The occasion is the fateful departure of Amphiaras to take part in the Theban expedition, and the advice is the farewell word to his son. The lines of evidence converge upon the Thebais or—if we wish not to be committed to a name—upon an epic poem dealing with the Theban story, which poem Antigonos took to be Homeric.

Since so distinguished a place is claimed for these verses, we look again at the passage in Athenaeus, to see if any trace of their source is to be found there. The quotation is introduced by these words: "*ὁμοίως ἱστορεῖ καὶ Κλέαρχος ἐν δευτέρῳ περὶ παροιμιῶν παρατιθέμενος τάδε τὰ ἔπη, οὐ δηλῶν ὅπου ἐστὶ.*" Clearchus, then, quotes the verses without giving the author. That is quite different from: "Athenaeus says that the name of the author is unknown," or "Athenaeus could not name the source." We need not, therefore, believe that the source of these verses is a matter withdrawn from investigation.

The main question is, Did Antigonos mean by "Homer" the Iliad and Odyssey only? The evidence is that he thought the Hermes Hymn "Homeric" and these verses from the Theban story also "Homeric." Homer was to him not a sharply delimited field, like a geometrical figure, but a core of light with a generous penumbra. And therein he agrees with Aeschylus, Thucydides, and with the contemporaries of Herodotus, if not with the historian himself.

EDWARD FITCH.

HAMILTON COLLEGE,
CLINTON, N. Y.

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland, Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

California

Berkeley.—About a year ago the initial steps toward organization of a Latin Honor Society at the University of California were taken by three graduate students, Catherine Delamere, Margaret McCully and Elizabeth M. Nutting. At the suggestion of the Latin Department, a nucleus was formed by enrolling all students in residence who had graduated from the university with honors in Latin. By these others were elected, and a constitution was adopted. In order to maintain a high standard, membership has been limited to twenty. It is an index of the grade of scholarship required that over fifty per cent of this year's membership secured election also to Phi Beta Kappa.

The society has been named Pi Sigma. Its aims are: to further interest in the study of the classics among the students of the University of California; to encourage individual work on topics having to do with the study of Latin; and to effect closer relations between the Latin students and the faculty.

Meetings are held monthly, and members of the Latin faculty are invited to attend. Each member presents at least once a year a piece of original work. Some of this year's topics were: "Cooking Utensils at Pompeii"; "Roman Bath Houses"; "Martial, the Funny Man of Rome"; "The Life and Work of St. Augustine," etc. There were also musical programs and a social hour. As a farewell to members about to leave the university, a banquet was given at the close of the year.

It is possible that in other institutions also similar chapters could be organized. Any communications relative to this matter may be addressed to Pi Sigma, care of Box 172, Berkeley, California. All such communications will be transmitted promptly to the secretary or other executive officer.

The sixth annual meeting of the Central Section of the Classical Association of the Pacific States was held at the University of California on July 14 and 15. The following program was presented:

Greetings, by Professor Ivan M. Linforth, President;

"Horace, the Artist," Professor Clifton Price, University of California;

"Personal Experiences in the Balkans," Professor H. Rushton Fairclough; Stanford University;

"The Survey of Classical Education under the Auspices of the American Classical League," Professor Herbert C. Nutting, University of California;

"The Need of Latin in the Training of a Student of Law," Professor Samuel Williston, Harvard University;

"The Influence of Plautus and Terence in French Comedy," Monsieur J. G. Clemenceau Le Clerq, University of California;

"Latin and the Romance Languages, Professor J. P. Wickersham Crawford, University of Pennsylvania.

The interest was good and the attendance large, about seventy being present at one of the sessions.

The University of California is purchasing several sets of the Eastman slides. These, with accompanying lectures, are intended for use primarily in the schools. Teachers of the State who wish to secure information as to the terms on which this material may be shipped to them should apply to Mr. B. B. Rakestraw, Extension Division, University of California.

Oakland.—On May 12th, at the University High School, a dramatic programme was presented by pupils in the Latin classes. The following numbers were included:

Colloquium; a school scene.

De Regina et Equite. (See *Classical Weekly*, XIV, 72.)

A Scene from the *Phormio* (simplified).

Fovea. (See *Classical Journal*, XIV, 176.)

Saccus Malorum (latter part).

The students entered heartily into the action, and the performance was much enjoyed by the audience. Credit for the success of the day is due to Miss Thirsby and Miss Nichols, under whose direction the scenes were staged.

Indiana

Indianapolis.—Classical interests in Indiana suffered a severe loss in the death of Virginia Claybaugh of Shortridge High School, on March 26. Miss Claybaugh was very active in the Classical Section of the Indiana State Teachers' Association. She was president one year. Under her direction was presented at one of the Classical Sections a most successful Latin play.

Says the *Indianapolis News*:

"For twenty years, through versatile powers rarely accorded to a teacher, Miss Claybaugh has touched and illumined thousands of lives. For, added to a broad scholarship which she never allowed to become rusty, and to an unflagging zeal for her work, she had the supreme gift of a strong and beautiful personality. Tender in sympathy and wise in her understanding, she never failed to win the respect, the confidence and the affection of her pupils, nor to stimulate in them the finest striving. To the subject of Latin—which is often judged a dull study—she brought a lively enthusiasm and a permanent interest. By employing most original devices daily, and by establishing, constantly, the relationship of the Roman language to the vocabulary of our present work-a-day world she made a dead language live and inspire."

Kansas

Garnett.—For the last two years the Caesar class of Garnett High School has made the building of Caesar's Bridge a practical and also an interesting event of their school work. Instead of the usual custom of having each pupil make a small model of the bridge for classroom exhibit, the suggestion was made and readily accepted by all that we build a real bridge across the creek.

The first year the bridge was built near a large dam and at a place frequented by the people of the town during the summer. Hence the bridge was used as a foot-bridge all summer as a means of crossing the creek until the high water in August took away the top poles.

The second year, which was this last spring, the class went to a clubhouse about ten miles from town to spend the week end and build a bridge. It was built at a ford near the clubhouse and furnished means of crossing to either side without the trouble of always using a boat or a car.

The bridges were built of trees found along the banks of the creek, from three to five inches in diameter, varying according to the purpose for which they were to be used. The *fibulae* were smaller and were bound together with baling wire. The long poles were not interwoven with any "wicker-work" but otherwise the bridge was made according to Caesar's directions. The bridges were each about thirty or thirty-five feet long, over water about three feet deep.

The boys and girls alike were all eager to work in whatever way they could, and the girls proved themselves quite capable of chopping down trees. The classes were very proud of their work and it added greatly to their interest in following Caesar through the various activities of his campaigns.

Missouri

Columbia.—The University of Missouri has just received the library of Abbé Paul Lejaye, for so long time professor in the Institut Catholique de Paris. It comprises 6,000 volumes, 1,100 of which have to do with Latin authors. It is especially rich in the literature of Horace and Vergil. It also has fine collections on the Greek side and on the side of comparative philology and patristic literature. The sixteenth, seventeenth, and eighteenth centuries are all well represented.

New Hampshire

Rochester.—The senior and junior Latin classes of the high school at Rochester were recently entertained at a Latin party at the home of their teacher, Miss Christine Davis. The invitations were written in Latin and each pupil made his reply in Latin. Everyone was asked to come illustrating a Latin word in the form of a rebus. Several clever illustrations resulted. The Latin *nomen* was represented by a picture of several ladies cut from a fashion plate. One girl cleverly illustrated *Caesar*, following the English pronunciation, by grasping other girls by the arm, *flumen* was represented by the words, "an epidemic," followed by a picture of a group of men. Other words illustrated were: *clamor*, *terqum*, *fama*, *cado*, *dubitatio*, *quattuor*.

Shouting verbs caused an exciting and noisy five minutes when each guest was given a slip of paper with one principal part of a Latin verb. At a

signal, a contest ensued to see which group of four would get together first and shout the principal parts of their verb.

Fifteen advertisements containing pictures were pinned to the wall in different parts of the room. These were numbered. Each guest was given a list of titles in Latin which must be matched with the pictures. The Cream of Wheat Man, serving breakfast, matched with *fer celeriter commeatus*. The title, *impedimenta*, went with an advertisement for trunks.

Charades proved to be the most entertaining of all. Dido on the funeral pyre surrounded by weeping friends, while two girls seated on the floor "rowing," purported to be Aeneas sailing away; Medea scattering the limbs of her brother followed by her lamenting father; Charon on the Styx with the shades on the bank uttering a "thin cry," afforded more laughter than mere "English" charades could possibly do. The syllables of several words were enacted such as: *pectus, hostis, agmen*. The evening ended with refreshments and popular songs. It was the unanimous opinion that the Latin party was really great fun.

Ohio

Delaware.—The Latin Club of Ohio Wesleyan University brought a successful season to a close when on March 11th, the Club gave its annual performance of the Easter morality play, *Christus Triumphator*, arranged by Professor Robinson. The play was staged much more elaborately than last year and was particularly beautiful in the choral portions, which were all rendered with organ accompaniment. On May 2 the Club gave a Roman banquet which was not only a highly successful social function but was also of very distinct educational value. The menu and as many features of the banquet as possible were planned along Roman lines.

The *libum* was made in accordance with the old Roman rule. The guests proceeded to elect the *magister bibendi* in the traditional Roman fashion, whereupon the slaves prepared the *mustum* and water in the mixing bowl before serving the guests. The slaves were dressed in white tunics and added much to the merriment of the occasion as they served the dinner, assisted in the sacrifice to the Lares, and partook of their own repast at a slaves' table in a side room. The banquet room presented a beautiful scene with its Roman lamps and other decorations, including a shrine of the Lares at one side, adorned with foliage and with a lighted taper on either side. Between the *cena* and the *secunda mensa* sacrifice was offered to the Lares and this proved one of the most interesting parts of the ceremonies. During the *comissatio* there was music on stringed instruments and singing by a quartet. A permanent record of the banquet was preserved in the form of a flash-light picture of the festive scene.

Granville.—Miss Harriet Dale Johnson sends us the following account of the Denison Classical Club which has had two successful years. Throughout the past year it has met every two weeks from seven until eight o'clock on Tuesday evening, the hour set aside in the scheme of extra-curriculum activities for departmental organizations. The program occupies the greater part of the hour; if a little time is left at the end, it is devoted to informal social purposes.

Programs are varied. Twice during the year addresses were given by members of the Faculty outside the field of the Classics, one discussing the

signs of the zodiac as understood by classic writers, the other telling of the Campagna in ancient and modern times. With these two exceptions the programs have been in the hands of the students themselves.

One evening was used by Freshman members, who told of their lives in various assumed characters—paterfamilias, young Roman girl, slave girl, school boy, etc. On another evening ten Olympic divinities held a symposium, discussing the status of classic studies in modern times, particularly at Denison. Several plays were given, Lucian's Tenth Dialogue of the Dead, Horace's "Bore," etc. "Pyranus and Thisbe," and "Androclus and the Lion," were presented in pantomime. Accompanying all these were short discussions of the authors whose works were used, of other works of similar or contrasting types, etc. One hour was given to the reading of *Medea*, cut somewhat but preserving the continuity, by one of the club members endowed with a considerable degree of dramatic ability. Two members of the class in Plantus gave as the main feature of one program a number of scenes from the "Captives," in their own translation and adaptation. Two evenings were used in round table discussions; quite a number were occupied with papers and discussions of various sorts.

For the Christmas program a short twelfth century miracle play, *Officium Stellae*, was given in its original Latin, and by the courtesy of the Conservatory several very excellent musical numbers were added. A considerable amount of good music with good Latin words, was used throughout the year, as well as some of the more modern music.

No one of these programs required a great deal of time in preparation; it was the intention that they should not. "A Sicilian Idyl," a charming story in dramatic form by Louis Ledoux, published in the Yale Review a number of years ago, was the only play given in costume; and its stage setting consisted simply in flowers strewed over the floor. Latin songs, *Gaudeamus*, *vivat Rex Optimus*, *Integer Vitae*, etc. were sung by the club as a whole at the close of many of the programs.

The usual attendance was approximately 30, with a good proportion of men, the membership enthusiastic, and the interest genuine. The speeches of the out-going and in-coming officers, at the last meeting, could well be construed as a favorable omen for the work of 1921-22.

Warren.—Miss Virginia Reid, teacher of Latin in the Warren Senior High School, writes: "The *Aeneid* Club held four meetings during the second semester, which were all much enjoyed. The first was on Saint Valentine's day, when the following program was given: The Story of Cupid and Psyche; Ode to Psyche; How the Romans Originated Saint Valentine's Day.

After the program, the committee in charge presented each member with a Latin valentine and later served dainty refreshments. The second meeting was held the Friday before Easter and an adaptation of Maurice Hewlitt's "The Ruinous Face" was given. The third meeting was held in a grove on the river bank and scenes from the fourth book of the *Aeneid* were dramatized. After this the club had a picnic. The last meeting took place on senior day. The retiring "Princeps" presented the scroll, containing the constitution of the club, to the "Princeps Elect." The ceremony was in Latin and attracted much interest from the large audience.

Texas

Houston.—The Latin pupils of South End Junior High School presented in their school auditorium a pageant portraying clearly and strikingly one phase of the Latin contribution to modern languages, and awakening in the minds of pupils and visitors a greater appreciation of that tongue as a living medium of thought. No one at South End now thinks that Latin is a dead language. No one who saw the 200 boys and girls march across the big school stage, each one illustrating a different use of the good old word *ducere*, can ever think that Latin is in danger of dying. The whole pageant was built around *ducere* and its derivatives.

The play was begun by Mother *ducere* herself, represented by a girl dressed as a Roman matron, coming to the stage front and giving the following presentation speech:

I am the Voice of the Past. Noble and illustrious is my lineage, yet, in the life of mortals, I have been the companion of all from the lowly shepherd lad in the mountain glen, to the proud emperor on his throne. I was born on the banks of the Tiber, a stream famous in the annals of men. As the years sped by, I saw the rude village, peopled by even ruder men, grow into a great and glorious city, the seat of a great and powerful empire, whose confines were the limits of the known world. I saw the rude huts of Alba Longa give way to the proud edifices of the Eternal City. I saw the nations of earth, one by one, bow in submission before the terrible eagles of Rome.

And of all this I was a part! I was with Regulus on his mission to Carthage and saw how a noble Roman kept his plighted word. I was with Scipio at Zama when mighty Hannibal met crushing defeat and saw his dream of vengeance shattered. I was with the mighty Caesar when he spread terror among the barbarians of Gaul, Britain, and Germany. I saw this same mighty man cross the Rubicon and make himself master of Rome, only to fall a victim to Cassius, Brutus, and the rest.

I was with the silver-tongued Cicero when the Forum resounded with the thunder of his oratory, and men were spell-bound by the magic of his art.

And then, I saw the glory of my people begin to fade. Sin, selfishness, and greed supplanted the rugged virtues of their fathers. I saw Anarchy, Tyranny, Destruction, and Death reign arrogantly in the matchless City of the Seven Hills until at last I beheld the barbarian hordes overwhelm my people and destroy forever the empire of the Caesars.

With the passing of my people, I, too, feared that I should be forgotten; yet, lo, I still live in my descendants, who now pass before you, sons and daughters of America, France, Britain, Italy, and Spain, yet sons and daughters of mine and as enduring as the fame and grandeur of mighty Rome.

I am the word *ducere*, and these are my companions.

After this introductory speech, thirteen girls, of the brunette type, and in classical Roman garb, came forward as thirteen Latin prefixes of *duc-*; these prefixes, *ab, e, con, de, in, intro*, etc., were displayed in large type on a cardboard band worn by each girl. These prefixes and *ducere* then reviewed about one hundred English and American words derived from *ducere*, each repre-

sented by a girl dressed in white and displaying the word in the same manner as did the prefixes. When these girls filed on the stage, two of their number bearing the British and American flags, they were introduced to the Latin mother with: "Mother, I present to thee the sons and daughters of England and America, the two greatest nations of the world."

Then, upon the exit of the Anglo-Saxon group, the attention of all was centered upon the dramatization of a few special words of our language, showing to the audience concrete examples of the use of words. *Educator*, representing a typical old maid school teacher, was followed submissively around the stage by a group of ten pupils, with books and other equipment, representing *educated*. Next *producer* and *produce* were presented by a farmer coming across stage wheeling a barrow full of turnips, cabbage, and other vegetables. Then came *reducible*, represented by a very broad and stout boy, followed by *irreducible*, a small and extremely thin individual. *Inducement* was the name of the next scene, which was represented by a mother having very poor success in *inducing* her small and recalcitrant son to come to her, but finally persuading him by holding up a stick of candy, with which sweetmeat he was easily *induced*. Then *abduction* was realistically portrayed by a boy rushing, panic-stricken, across the stage pursued by four villainous robbers, these finally *abducting* the boy in spite of his yells at finding himself *abducted*. *Inducted* was the last word dramatized, being portrayed by a number of youths representing conscripts marching around the stage in all the accouterments of soldiers. As each of these words was dramatized, it was displayed on a large placard so that all the audience could see the word which was being acted.

After this dramatization, the influence of Latin on the languages of our sister nations was shown. About forty brunettes, representing French words derived from *ducere*, came on the stage with the French tricolor in their midst, and were presented with the words, "Mother, I present to thee the daughters of France," then passed in review before *ducere*, and filed off the stage. Then came forty Spanish girls, typifying the best examples of the Spanish derivatives of *duc-*, and after them twenty-two beautiful daughters of "sunny Italy." During the panoramic presentation of the derivatives of each nationality, appropriate music was played, and the girls in their simple white costumes and in their orderly alignment presented a pleasing and impressive spectacle. The play was closed by the pupils, assembled, singing "America" in the Latin tongue.

The exercise, which took about twenty minutes to present, was worked up chiefly by W. J. Moyes, Head of the Latin Department of South End, and to his efforts, and to the splendid cooperation of the other members of the Latin Department and of the Latin pupils, all the success of the production may be attributed.

Wisconsin

The Ninth Annual Contest of the Latin League of Wisconsin Colleges was held at Madison on May 13. The examination was set this year by the Latin Department of Yale University.

Hints for Teachers

Edited by B. L. Ullman, University of Iowa

The aim of this department is to furnish high-school teachers of Latin with material which will be of direct and immediate help to them in the class-room. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be published in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published with due credit if they seem useful to others.

Latin for English

In *School and Society*, XIV, 192 ff. (September 17, 1921), Professor W. L. Carr, of Oberlin College, publishes the paper on *First-year Latin and Growth in English Vocabulary* which interested so many teachers at the meeting of the Classical Association of the Middle West and South last spring. He gives the result of an investigation made by him to determine:

(1) To what extent the knowledge and training resulting from the study of Latin for one year appeared to aid in increasing the pupil's understanding of English words connected by derivation with Latin words presumably learned; and (2) Whether any such increased understanding of English words appeared to have developed automatically, or to have resulted from specific training in word analysis and derivation in connection with the work in Latin.

The study shows clearly that from September to May the Latin pupils in certain schools much more than doubled their ability to understand words of Latin origin while the no-Latin pupils gained but little. On the point of automatic transfer the tests seem to show that there was considerable gain in English even in those classes in which derivative work was somewhat slighted, but that the greatest gains occurred where this work had been stressed. Common-sense thinking leads to the same conclusion. We should listen neither to the person who says that in the past Latin has been valueless for English because we have failed to do derivative work nor to the person who says that there is no need for special attention to the matter. Clearly the best results will be gained by stressing derivative work.

The test which Professor Carr devised for the investigation has been revised and is now being given in a large number of schools under the auspices of the Advisory Committee of the American Classical League.

Parallels

According to a newspaper report, a bill was introduced in the Florida senate to limit lawyers' incomes to \$3,000 a year. An editorial in a leading newspaper attributes this action to envy. But perhaps, in the absence of details, we may guess that this restriction, applicable only to lawyers and

not to other classes, was due in some measure to the same thought that for a long time led the Romans to forbid their lawyers to take any fees at all. The *lex Cincia* dealing with this subject was passed in 204 B. C. But Roman laws, like our laws, had a way of being forgotten. So Augustus was forced to re-enact the Cincian law. Abuses became so flagrant later that in 47 A. D. a compromise measure was passed fixing \$400 as the legal maximum for fees. Tacitus (*Ann.* XI, 6) enumerates some of the arguments in favor of restriction: that fame was the best reward, that the noble profession of law was being disgraced by sordid considerations, that lawyers could no longer be trusted because of their interest in making money, that there would be fewer lawsuits if no one profited by them, that hatred was being encouraged to bring profit to the lawyers. Some of these assertions are familiar to us moderns. The chief of the opposing arguments was that no one could be expected to neglect his affairs to attend to the affairs of others.

Edward Bok expressed his preference for the small town over the large city. A writer in the Chicago *Daily News* calls this attitude a thoroughly classical doctrine. He quotes Horace's descriptions of conditions at Rome and at Tibur, and Tacitus' ascription of Agricola's good qualities to the fact that he was born in the provincial town of Marseilles.

Strictly speaking, this is not a parallel. But I cannot refrain from commenting on the report that an engineer has been appointed director of an advisory board on highway research in order to discover better methods of road-building. My suggestion, more or less seriously meant, is that a Roman archaeologist be appointed as co-director to report on the Roman roads and their lessons for us. I recall a statement made at a roads congress a few years ago that Roman roads, as shown by a specimen of roadbed exhibited there, were as good as the best American roads.

Charades

Miss Marjorie Carpenter, of Stephens Junior College, Columbia, Mo., furnishes the following charades, which may be used at entertainments or in Latin clubs. They are based on the English pronunciation of the names, as should be made clear:

Catamantalcædis (cat, a man to lead us. Get a man to lead a song; we had the janitor lead with his brush).

Rhodanus (rode on us. Two girls carry a third pack-saddle).

Cæsar (see, czar. Some one with field glasses looks at another person dressed as czar).

Bibrax (bib, racks. Bib hanging on clothes rack).

Marius (marry us. Mock wedding).

Teachers will find it a simple matter to add to this list.

Latin Composition

Our present system of class instruction as contrasted with the earlier system of individual instruction owes its inception chiefly to reasons of

economy: it is obviously cheaper to teach 20 or 50 at a time than one at a time. But whenever teachers become discontented with the results of class teaching they inevitably turn to individual instruction as a remedy. Hence the "preceptorial systems," "laboratory methods," etc. When I consider the unusual difficulties of getting satisfactory results in Latin composition it is not surprising to me to recall that I have known several Latin teachers, in high school and college, including myself, who have taken refuge in individual instruction in composition. *Latin Notes* suggests that assignments for outside study consist of the vocabulary, forms and syntax involved in a given exercise but that the actual translation be done in school and discussed with the pupils individually. Record of the completed sentences may be kept by the teacher on individual "Laboratory Cards."

Book Reviews

Concise Latin Grammar. BY BENJAMIN L. D'OOGHE. Boston: Ginn & Co., 1921

There was a time when the grammar book was indispensable to students from the very beginning of their study of Latin. The type of beginning book now in use has entirely driven the grammar from the first year. The inclusion of grammatical summaries in second and third year texts is fast driving the grammar out of the later years of the course as well. Many a student now goes through high school and college Latin without acquiring a Latin grammar or getting thoroughly acquainted with one. Under the circumstances a new grammar must possess many novel features to justify its appearance.

Recent Latin grammars may be divided into two classes, the longer, like Hale-Buck (399 pp.) and Allen and Greenough (500 pp.), and the shorter, like Bennett (303 pp.) and Burton (350 pp.). The grammar under review emphasizes its brevity by the word "concise" in the title, by a quotation from Horace on the title-page and by the first sentence in the Preface. Yet it has 428 pp. But it really contains much less than the Hale-Buck book because of its sparing use of small type, by the open effect of the page, and by unusual fullness of explanation on difficult points. It must then be thought of as a compromise, like Burton, between Bennett and the longer grammars. It is not exhaustive but aims to present the essentials for high-school and college students. It makes no pretense of contributing anything to the scholarly study of grammar.

Obviously such a book cannot differ from its predecessors very much except in the emphasis on various points. The emphasis in this book is on the points important to the beginner. For example, only one of the grammars mentioned above defines the word "base" and D'Ooge follows it (Allen and Greenough), even to the language and examples, in defining the word and in distinguishing it carefully from "root" and "stem." The various synopses of syntactical materials are also due to this emphasis. In general, the book reads more like a beginning book than a traditional grammar—and this statement is not meant as an unfavorable criticism.

Naturally, individuals will differ in their opinions about the matters omitted or included. When I note the omission of such important matters as the *cum*-clause of description in the present tense, I cannot help but feel that the discussion of the origin of the Roman numerical symbols, while interesting, could well be dispensed with.

The Preface states that in the matter of grammatical nomenclature a conservative attitude has been taken, but I am glad to see that the phrase is not to be taken too seriously.

The illustrative examples have been drawn chiefly from secondary Latin, but the references are not given. This strikes me as a defect. Bennett found it desirable to add a table of references in the new edition of his grammar.

Other points that may be noted are the following: the introduction on the Latin language is new in this form. There is no note calling attention to the important difference in quality between long and short vowels. The discussion of vowel quantity is awkwardly postponed, so that quantity is talked about long before it is explained. Penult and antepenult are not defined. The dative and ablative plural of *dea* and *filia* are given as *deabus* and *filiabus* and nothing is said of the occurrence of the regular forms. The table of the original endings of consonant and i-stems of the third declension is useful. There is some confusion in the treatment of the defective nouns: *epula* is given among the nouns having a plural only, but it is listed again (rightly) among those which are of one gender in the singular and another in the plural. In section 134e "adopted father" should read "adoptive father." The subjective genitive is made to include the possessive and other genitives and the example *domus Caesaris* is cited. Like other grammars this one does not explain the origin of the *refert* construction. In the example *id eis persuasit* (section 410) *id* is explained as an accusative of kindred meaning; it is obviously the direct object. The examples under the ablative of cause are a hodge-podge, but a note relieves the situation somewhat. In the treatment of word order space is given to the results of several recent studies. There is a short section on prose rhythm. The detailed discussion of vowel and syllable quantity is given at the end preceding the section on versification, to which it is related.

UNIVERSITY OF IOWA

B. L. ULLMAN

Greek Tragedy. By GILBERT NORWOOD, M.A. Boston: John W. Luce & Co., 1920. \$5. Pp. vi+394.

The scope of this volume—which by a curious coincidence has made its appearance almost simultaneously with the *Athenian Tragedy* of the late Professor T. D. Goodell—includes the entire field of Greek Tragedy as viewed from the standpoint of the archaeologist, the literary critic and historian, and the humanist generally. The work as such should constitute a convenient *vade mecum* for a wide circle of readers. The various divisions of the book treat of the literary history of Tragedy, the theatre and the play, the works of the three great masters of Athenian Tragedy,—together with a very lucid and illuminating, if elementary, exposition of Greek metric as it occurs in the Tragedy.

The outlook of the author is essentially conservative. It is perhaps hardly fair that his treatment of Sir William Ridgeway's brilliant theory of the origin of Tragedy should be confined to a footnote, and that his conclusion here should be the somewhat dogmatic,—“We cannot regard Professor Ridgeway as having succeeded in damaging the traditional view.” Mr. Norwood displays great caution when he comes to consider the problematical question whether acting was performed on stage or in orchestra during the fifth century. In separate sections he marshals the arguments for and opposing the traditional view, relying on the works of Haigh and Dörpfeld respectively, but refuses to commit himself definitely either way. It appears extraordi-

nary, however, that he has totally slighted (he can hardly be ignorant of) the work of American scholars in this field. It is surely a mistake lightly to disregard the contributions to theatrical literature made by, e.g., Professors Capps, Flickinger, and J. T. Allen.

The chapters which deal with the writings of the ancient dramatists themselves are decidedly the best. The author has attempted "to follow the working of each playwright's mind, to realize what he meant his work to 'feel like.'" The difficulty of any such undertaking will be readily conceded by all. Nevertheless Mr. Norwood has in his exposition met with an eminent degree of success. Under his skillful manipulation the rough places have been made smooth, the secret workings of the Greek mind have been revealed with a delicacy and sureness of touch such as is seldom to be met with in a work of this nature.

A. D. FRASER.

ALLEGHENY COLLEGE.

Studies in the History and Method of Science. Edited by CHARLES SINGER. Vol. II. Oxford: Clarendon Press, 1921. Quarto, pp. xxii+559. £2. 8s net.

We do not expect present-day students to begin their work in classics, as the renaissance students very largely did, from the sources. We feed them at first with elaborately predigested nutriment. We supply them with grammar and lexicon (or, alas, mere vocabularies) from the beginning, with exercise-books (though there is far too much of this dilution of learning), with texts annotated partly for the laudable purpose of enabling them to build up quickly and accurately a background and perspective necessary for intelligent interpretation and assimilation of what they read, and partly for the more questionable purpose of forestalling and postponing their need of exercising and developing their own powers of comparison, inference, and judgment. Particularly within the last three-quarters of a century we have compiled for them many varieties of dictionaries and systematic manuals. They are now bountifully supplied with printed outlines of knowledge in the fields of philosophy, of political history (if not of social and economic), of public and private life, of Roman (if not so well of Greek) law, even of epigraphy and palaeography, of general linguistics, and of comparative philology. But manuals and histories of ancient science have been disproportionately few. One might almost imagine that what we call the natural and physical sciences were unknown to the ancients, or so vaguely and erroneously treated by them as not to be worthy of our especial study as a part of ancient lore. To how many classical students does ancient geography mean anything more than maps not in the least like those of the ancients themselves, but accurately drawn from modern surveys, and then labeled with ancient place-names? In the minds of how many students would the mention of Eratosthenes, or of Hipparchus, or of Ptolemy's *Almagest* awaken the slightest reaction?

It is certain that we need more guidance into the intricacies of ancient science, and the present generation is witnessing the proffer of it. In our

own country Professor Heidel is clearing a trail into the geographic and chronological realm, and Professor Robbins holds out pledges of an active career in the borderland between philosophy and sciences. We have heard of a monumental edition of Strabo. In Germany we have the researches of Sudhoff and Wellman; the corpus of the Greek medical writers, and of the Latin, has not given up the ghost. The Austrian Neuburger's history of medicine has even been in part translated into English. The new *Union Astronomique Internationale*, founded at Brussels in 1919, is reported to have established a commission for newly editing the works of ancient astronomers. In Italy there is a new *Archivio di Storia della Scienza*. In France the fifth volume of the late M. Duhem's imposing work, *Le Systeme du Monde; Histoire des Doctrines Cosmologiques de Platon à Copernic*, brings his presentation down to the time of St. Thomas Aquinas. From Britain, where this brand of the sacred fire appears to be burning most brightly, we hear of much academic activity, new courses of instruction in the history of science, and new articles and books. The forthcoming edition of Liddell and Scott is to have its definitions of scientific terms most carefully revised and supplemented. Sir T. L. Heath is to give us a much needed history of Greek Mathematics. And the *Studies in the History and Method of Science*, under the editorship of Dr. Singer, is hereafter to appear in annual volumes.

The first volume of these *Studies* was issued *inter arma*, in 1917, with an inspiring preface by the late Dr. Osler, whom we Americans are not willing to count as altogether of England. The present second volume, grand in size, perfect in typography, and gorgeous in illustration, colored as well as black-and-white, contains fifteen essays, not by amateurs or tyros, but by masters in their respective sciences. Some few of the essays are throughout of immediate interest to the classical student—*Greek Biology and Its Relation to Modern Biology* (by the editor); *Mediaeval Astronomy* (J. L. E. Dreyer); *The Asclepiadae and the Priests of Asclepius* (E. T. Withrington); *Archimedes' Principle of the Balance* (J. M. Child); *Aristotle on the Heart* (Arthur Platt)—and certain others contain matter that he can ill afford to miss, if his mental activity is not too severely confined by academic definitions and narrow chronological boundaries. Perhaps he may read with some melancholy interest and a sigh of appreciation the last sentence of the editor's Preface: "We may well look to this new orientation of scientific teaching to counteract the effects of the regrettable but real decline in the study of the older 'humanities.'" It is at any rate something not without the suggestion of hope, when the scientist drops a non-saurian tear into the yawning grave long ago solicitously prepared for the not yet quite defunct "older humanities."

E. T. M.

Athenian Tragedy: A Study in Popular Art. By THOMAS DWIGHT GOODELL, Late Professor of Greek in Yale University. New Haven, Yale University Press, 1920. Pp. 297.

This posthumous work of Professor Goodell's is perhaps significant of changing conditions in classical study. A life spent in scholarly teaching and

marked by one distinguished achievement in the narrow field of metrical science is rounded out by an interpretation of the larger aspects of Greek tragedy addressed to readers who know no Greek. Without any parade of bibliography but at the same time without any catering to the galleries Mr. Goodell presents the results of many years of careful reflection upon those features of Greek dramatic art that are of most interest to students of dramatic literature such as Mr. Brander Matthews and Mr. William Archer. Almost the only trace of pedantry is in two pages of the preface in which he cannot refrain from recurring to the trite question of the proper spelling of Greek proper names, a quite hopeless problem hardly solved by any such reasoning as is implied in the query: if "Jason for Iason is held sacred, why not Jonians and Jon and Jo?"

The first four chapters are concerned with the background of tragedy,—the interrelation of the arts, the history of the type, and the special envioning conditions and the conventions that affect the form and content. Here Mr. Flickinger's book covers the same ground much more fully and interestingly, although such an introduction is necessary to put the reader in sympathy with the peculiar factors, so much at odds with modern conditions, that sometimes prevent immediate appreciation of the Greek type by the modern student.

The last six chapters attack the external and internal form and the general content of tragedy. It is quite evident in these chapters what has prompted the writing of the book. Mr. Goodell was not so much interested in a full interpretation of the form and content of tragedy as in meeting adverse criticisms directed against the Greek genre by modern critics. He is anxious to reduce to a minimum the differences that the layman and the literary critic find between modern and ancient drama. His impatience is provoked by Mr. Archer's contention that there is no more conflict in the *Agamemnon* than there is between the spider and the fly who walks into his web, that Oedipus does not struggle at all but writhes like a worm on the hook, and in general that the predominance of fate in Greek tragedy is a serious handicap, and the characters are so many puppets guided by Destiny into abhorrent tangles. Needless to say, these loose generalizations are wisely qualified and restricted by Mr. Goodell's closer acquaintance with the plays and with the environment out of which they issued. But such persuasive force as Mr. Goodell's reservations might have exerted upon the layman and the literary critic is seriously diminished by his indulgence in extreme statements of his own position after he has soberly analyzed the shortcomings of current notions regarding Fate and the treatment of character in the Greek tragedies. Proper as his limitation of Fate may be, there is nothing gained by such an extravagant statement as "of the Fate that has held a conspicuous place . . . in modern explanation of differences between modern and ancient tragedy there is no more to be found than in 'Othello' or 'Macbeth'." Similarly, after reiterating (what any intelligent reader nowadays freely admits) that it is absurd to regard Homer's art as primitive and to contrast the Homeric epics as "popular" with the *Aeneid* as a "literary" epic, Mr. Goodell rushes into reckless hyperbole by asserting that "there never was a more conscious literary artist" than Homer. One

may readily grant that the treatment of character in Homer and in Greek tragedy is adequate and that, like the art of Phidias, it is broad, never minute; nor is one necessarily imputing any defects to earlier Greek literary art by this description. But Mr. Goodell is prone to state his case in such terms that there is no room for any changes or developments or for any justification of such changes in the history of the drama. Like so many enthusiastic partizans of the Golden Age of Greek literature he thinks in terms of better or worse; to him "in essentials no literary art known to man is more mature than that of the *Iliad* and *Odyssey*." If effective organization into dramatic wholes is an essential of literary art we may well doubt, even if we are professed unitarians, whether Homer had reached anywhere near the degree of maturity that Virgil attained. The fact is that Mr. Goodell enjoyed Homer more than he did Virgil, as most of us do, and he was not interested in observing that, in spite of the Homeric achievement, the Virgilian epic marks a tremendous change, both in respect to structure of action and to character treatment. In brief, it is quite impossible for him to look backward over the whole range of literature and see the outstanding high points which are marked by various stages of Greek and Roman literature. On the contrary he prefers to correct by somewhat microscopic study the large generalizations which no doubt are often hastily and loosely made by less competent critics. Unfortunately he often shows less sense of perspective than they do.

With this one reservation, however, the book is commendable. It offers very valuable suggestions regarding the treatment of character by the three tragedians, many stimulating hints on the structure of plot, and a great deal of incidental comment that is the result of careful consideration. One is conscious always of the scholarly deliberation and the loving sympathy with the best Greek art which lie behind the most casual statements. Unpretentious, sober, and accurate Mr. Goodell's last work continues the tradition of all his scholarly activity.

UNIVERSITY OF CHICAGO

HENRY W. PRESCOTT.

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- BYWATER, INGRAM, and others. *Oxford Lectures on Classical Subjects. 1905-1920*. New York: Oxford University Press. Pp. 264. \$6.75.
- CAESAR, Books VI and VII of the *Gallic War*, partly in the original and partly in translation, edited by R. W. Livingstone and C. E. Freeman, with introduction, notes, and vocabulary. New York: Oxford University Press. Various paging. \$1.60.
- CHRIST, W. VON. *Geschichte der griechischen Literatur*, edited by W. Schmid and O. Stählin. 6th edition. Zweiter Teil: die nachklassische der griechischen Literatur. Erste Hälfte: von 320 vor Christus bis 100 nach Christus. Munich: Beck. Pp. vii+662. 55M.
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- TEUFFEL, W. S. *Geschichte der römischen Literatur*. 7th edition, edited by W. Kroll and F. Skutsch. Vol. II: die Literatur von 31 v. Chr. bis 96 n. Chr. Leipzig: Teubner. Pp. vi+341. 15M.+100% Teuerungszuschlag.
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- SEDGWICK, HENRY DWIGHT. *Marcus Aurelius: a Biography*, told as much as may be by letters, together with some account of the Stoic religion, and an exposition of the Roman government's attempt to suppress Christianity during Marcus's reign. New Haven: Yale University Press. Pp. 309. \$2.75.
- SUMMERS, WALTER C. *The Silver Age of Latin Literature: a review of Latin literature from the death of Augustus to that of Trajan*. New York: Stokes. Pp. 323. \$3.00 net.